The Missionary Herald

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The Frontispiece

AFTER looking at the group of candidates and newly appointed missionaries pictured on the opposite page, our readers will wish to know who they are, where they come from, and where they are going. They will appreciate therefore the following list of names and places, which otherwise might have a rather forbidding look. The numbers correspond to those in the picture: following the names come the colleges or seminaries from which they are graduated, the fields to which they are to go, and, in the case of the unmarried ladies, the initials of the Woman's Board that is to support them. Where no field is indicated it is to be understood that the candidate's future place of work is not yet determined. Four others, present at the conference, are not included in the picture: Rev. William R. Leete, of Union Seminary, designated to Shansi, China; Rev. and Mrs. S. Ralph Harlow (the former a graduate of Union Seminary) to Western Turkey; and Rev. and Dr. William A. Knight, of the College of Physicians and Surgeons of New York, bound for Central Turkey.

1. Rev. James K. Lyman, Oberlin College; Central Turkey. 2. Mr. Wilbur S. Deming, Brown University; Ahmednagar High School, three years. 3. Dr. Fred Stokey, College of Physicians and Surgeons, Chicago; West Africa.

4. Miss Vina M. Sherman, Washburn College (W. B. M. I.). 5. Rev. Dean R. Wickes, Yale Divinity; North China. 6. Miss Fanny R. Sweeny, Vassar College; North China. 7. Rev. Cass A. Reed, Union Seminary; Western Turkey. 8. Miss Edith F. Parsons, Stanford University; Western Turkey (W. B. M. P.). 9. Rev. J. Riggs Brewster, McCormick Seminary, Chicago; Western Turkey.

10. Miss Bertha Magoon, Indianapolis Missionary Training School. 11. Prof. Louis B. Fritts, Washburn College; Mexico. 12. Miss Gladys R. Stephenson, Pomona College; Foochow (W. B. M. P.). 13. Rev. Richard S. Rose, Oberlin Theological; Marathi, India. 14. Miss Edith Lundquist, Chicago Nurses' Training School; Mt. Silinda, five years (W. B. M. I.). 15. Rev. Charles Maas, Chicago Theological Seminary; Marshall Islands. 16. Miss Minnie K. Hastings, Wellesley College; Ceylon (W. B. M.).

17. Mrs. L. B. Fritts, Washburn College; Mexico. 18. Miss Daisy Brown, Iowa State College; Foochow (W. B. M.). 19. Dr. M. Clara Proctor, University of California; India. 20. Miss Elaine Strang, Oberlin College; Foochow (W. B. M. I.). 21. Miss Grace Towner, Washburn College; Central Turkey (W. B. M. I.).

A Busy Week

THE conference was held a month later (May 31 to June 5) than last year, that the men might have a chance to complete their seminary courses before being drawn away for this special training. It was also of necessity made a day shorter than last year, with the disadvantage that on the first day both evening and afternoon sessions were required, as well as the regular morning hours. The program was similar to that of previous conferences. Each year the same subjects have to be gone over with the new class and in much the same way. Two members of the Prudential Committee, Rev. Edward M. Noyes and Pres. Albert P. Fitch, this

year made the addresses, respectively, on the individual life and the spiritual life of the missionary.

If there was less time for sight-seeing and social functions than in previous years, abundant room was found for personal interviews between the officers of the Board and the individual candidates; the value of such closer acquaintance, with its personal inquiries and confidences, and with the sense of comradeship and co-operation which comes therefrom, is beyond reckoning. The officers of the Board were gratified to find that their previous judgments concerning the ability, devotion, and enthusiasm of the members of this conference were abundantly warranted; it is hoped that on their part the young people went away not less satisfied with the spirit and efficiency of the American Board, whose fields they enter.

If any one still thinks that missionaries are driven somewhat reluctantly to their task, he should have seen the elation of heart, not to say dancing for joy when some of the candidates received notice of their appointment just as the conference closed. It was evident that their fear was, not lest they should be compelled to go, but lest their desire be prevented.

Mobilizing the Forces

MR. HODOUS'S article in this number on "The Next Step at Foochow" states clearly the bearing at that center of a situation that is practically universal in China. The fact is, the Christian forces in China are coming together; pulled, driven, led, inspired — whatever be the right word (perhaps all these words would be needed to describe the entire situation); the missionary bodies in China, facing the new times with their superb opportunity and challenge, and with their appalling danger as well, are fairly compelled to combine. Union projects, particularly in the fields of education, in some cases extending even to theological education, are reported from almost all the leading educational centers. At Foochow a new union theological school is already at work, housed in the buildings of the Methodist Theological Seminary, with the Methodists, Church Missionary Society (Church of England), and the American Board co-operating.

In the province of Chihli, after careful study of the situation by competent committees representing the Peking University and the North China Union College, plans are now being formed to undertake a new and larger union for higher education. A Board of Managers has announced its proposals for a Union Christian University, to be located in Peking and to include at least departments of Liberal Arts, Science, Medicine, and Theology, into which shall be merged the Peking University, the Anglo-Chinese College of Tientsin, the North China Union College for Men and Women, the North China Union Medical Colleges for Men and Women, and the North China Theological College. The plan for this union is now being submitted to the various missionary boards interested; the American Board has already expressed its general approval.

"The subject most talked of in missionary circles in China in these days," says one correspondent, "is union work. The whole atmosphere is full of it, and I believe it will not be long before the church in China will be leading the world in the matter of union."

Leading the Way in Church Union

TIENTSIN, which has made a significant contribution to the movement for church union by the organization of its independent Chinese church, has now a standing committee on union work, consisting of the preachers and missionaries in charge of the various chapels and evangelistic undertakings. Upon report of this committee various proposals toward strengthening union work have been adopted, such as a general exchange of pulpits on two Sundays of each quarter, when no preacher shall be in his usual place; union meetings for every Sunday evening, moved month by month from one chapel to another; union evangelistic work at points chosen

by preachers of four city chapels; a jointly prepared course of study for inquirers, probationers, and church members, to be used in all churches; a standing committee to represent united Protestantism in matters of difficulty with the Roman Church.

In India too

THE trend towards union in mission work and even in church work is quite as marked in India as in China, especially in South India, whose United Church is a live and vigorous organization. The Bangalore Theological College, which has now completed the first year and a half of its existence, is a fresh illustration of the move towards union in educational work in India also. Rev. David S. Herrick, of the Madura Mission, is the Board's representative in the faculty of the new college.

This college is now in a position to furnish a training equal to that of theological schools of the West. It has outgrown its temporary quarters, and plans are being made to secure a permanent home for it. Fresh effort is to be put forth to secure a steady supply of students of proper qualifications. It has been a disappointing but serious fact to contemplate that fewer graduates of India's schools have devoted themselves to distinctive Christian service than was the case a decade ago. The number of Christian graduates in South India exceeds a thousand. At the recent convocation of the Madras University no fewer than eighty-two Christians took the degree. The growth of the Christian community in intellectual attainment emphasizes the need of a more cultured and forceful Indian ministry. This high grade and united Theological College at Bangalore purposes to meet the need.

Mexico Quieting Down

"AS we go to press it appears that the rebellion in Mexico is about ending"; so began an editorial note in the *Missionary Herald* of June, 1911. The words can be repeated in this number — but of another rebellion. Orozco's revolution is dying out, the government forces pressing him hard and winning such small battles as are fought. Dr. Howland's forecasts as to the outcome of the struggle, as printed in recent numbers of this magazine, are thus fulfilled. And Dr. Eaton's last letters from El Paso, written in the early part of May as he was leaving for California, indicated the same result; even at the north it was apparent the raiders were losing ground.

The conflict has inevitably brought hardship to missionary interests in the region of Chihuahua, not only interrupting the routine of work, but causing loss in income for both churches and schools and loss of property to many of the evangelicals, from which it will take a long time to recover. It is cause for gratitude that the intervention of the United States was not forced; our country and its government have thus won increased confidence with the patriotic and high-spirited Mexicans.

In the Critical East

GREAT bodies move slowly, it is said; certainly the Great Powers do. After weeks and months of delay, we wait still to know whether China's desired loan from the six nations is to be secured, and on terms that make the outlook hopeful for that new republic. While her leaders seem to be struggling bravely and in some degree successfully in reconstructing the government and re-establishing order, any large and abiding success must depend upon the good will of the rest of the world; and that good will must be practically expressed.

As for Turkey, who can tell yet what is to be permitted: whether the ending of the war with Italy or its dragging interminably; whether the *status quo* is to be maintained as to the integrity of the empire, or whether its dismemberment is just ahead; whether Albania and Macedonia are to be allowed to revolt or whether they will be compelled again to submit? All sorts of stories are rife; signs are not all alike nor their interpretation uniform. News dispatches

from one source contradict those of another; those of one day alter the impression of those of the day before. Meanwhile God rules over all; and in these lands of unrest, as elsewhere, missionaries keep at their tasks, with much to encourage, with many obstacles, and with an eager longing to be equipped to do greater things.

Changes at the New York Office

As already announced, Rev. W. L. Beard has asked to be released from his secretaryship of the Board's Middle District that he may return to China to become president of Foochow College; and the Prudential Committee, while realizing the good work he has done at New York, has felt with him that his return to China was right. The Committee has thus been led to consider anew the future conduct of the New York Office. The metropolis now is, in fact, also the missionary center of the country; many of the largest foreign boards are located there; the interdenominational societies formed in recent years to develop missionary interest all have their headquarters there; new plans and campaigns are launched or rounded up in New York. It has come to seem more than desirable that the American Board should have an executive officer at the metropolis; one who can act as such in relations with these other agencies and with the public.

The Committee therefore proposes to recommend to the Board the election of another Corresponding Secretary, to be located at New York, who shall have the Middle District as his special field of direction, but shall also render the customary service of an executive officer in all departments of the Board's work. It is expected that he will be in frequent attendance at the Prudential Committee meetings and in such close contact with the Rooms that he will be qualified to represent and act for the Board wherever occasion may arise.

Further, the Committee has asked Rev. Edward Lincoln Smith, D.D., of Seattle, to consent to the proposal of his name for this new secretaryship, and he has signified his willingness to accept such an election. The Committee and officers of the Board feel that this reconstruction of the New York Office will be of great advantage to the Board's work. And Dr. Smith's wide acquaintance among the Board's constituency, his notable ministry on the West coast, his experience in administrative affairs, and his proved devotion to both the home and the foreign departments of missionary work qualify him for distinguished service at the new post.

Martha H. Pixley

THE Zulu Mission circle loses a faithful and esteemed fellow-worker in the death of Miss Martha H. Pixley at Banning, Cal., June 1. Miss Pixley was born in Natal, May 23, 1863, spent her early years there, and received her education in America, graduating at Mt. Holyoke in 1886. She naturally and heartily returned to Natal for her life work, and first at Amanzimtoti Seminary, then at Esidumbini, and lastly at Inanda Seminary has for twenty-three years been a devoted worker, though handicapped in later years by impaired health. Her spirit was earnest, humble, and true, and won from her associates most sincere regard and appreciation.

A Loss to Both Hemispheres

WHILE in America many are mourning the loss of that distinguished Christian teacher and preacher, Dr. George William Knox, of Union Seminary, his departure is no less a grief in the Orient, where he died, and where he had contributed some of the best of his rich life. Letters to this Board from its missionaries in India, China, and Japan repeatedly refer to the bereavement of the East in the silencing of a voice so winning and influential for the

Christian gospel. Dr. Sidney L. Gulick dwells upon what Professor Knox was doing for Japan in his lectures there, and of the need of just such a sympathetic and yet positive message from an accredited American teacher of Christianity to meet the situation in Japan today. And one of the missionaries at Peking declares: "In the short time he was here he won the love and esteem of both foreign and Chinese in a remarkable way. People take his death as a personal and national loss, for he had a peculiarly vital message for the Orient. The address he gave before the Chinese in our church is being translated to be printed for wide distribution. One wonders who will take the places of these great men who are passing on."

Wanted: a Pulpit

NOT by a preacher, but for one. Miss Anna F. Webb, of Barcelona, principal of the girls' school there, remarking that they now have regular preaching services in the lecture room attended by quite a number of people not in the school, regrets their lack of a pulpit or reading desk. The ministers are compelled to use an ordinary table, which they find rather inconvenient for holding a manuscript or the book from which they read. Miss Webb wonders if any church which is purchasing a new pulpit set would be willing to send the discarded one to Spain. If such a set is available it can be sent out to Barcelona with the school furniture for the institution.

Wanted: a Circulating Library

REV. C. T. ERICKSON, of Elbasan, Albania, writes that the European Turkey Mission seeks to provide helpful reading for the native ministry. These native pastors, many of them living on $200 to $250 a year, cannot spend much to satisfy the hunger of the mind and soul. It is proposed, therefore, to establish a circulating library of books that modern ministers elsewhere are reading. Not antiquated and unused books, such as accumulate on library shelves, but books that are helping ministers here at home and will help their brothers who are confronting similar problems in the East. Mr. Erickson suggests that if secondhand copies of such books are sent to John G. Hosmer, Agent, 14 Beacon Street, Boston, with designation for whom they are sent, they will be forwarded in the next missionary box.

A Conference to Reduce Conferences

IT is to the everlasting credit of the Men and Religion Movement that it stopped when it was done; it undertook one campaign to rouse the churches of America to a more energetic and efficient method of developing "masculine Christianity." When that campaign was finished the movement as an organization declined to exist longer, relying on the churches themselves and their existing organizations to continue the work. One tangible result of the closing conservation congress in New York and its emphasis on co-operation and efficiency is the meeting at Silver Bay, just as this number of the *Herald* is issued, of representatives of the International Sunday School Movement, the Laymen's Movement, the International Young Men's Christian Association, and the several denominational brotherhoods with the officers of the Federal Council of the churches in America, to take up the whole question of interdenominational movements, their relation to the churches and to one another, with a view to preventing waste, overlapping of appeals, and conflict of plans. It will be a good step forward if these large and influential organizations can thus serve the purpose of promoting closer and wider co-operation.

A FORTY-FIVE YEARS' PASTORATE

By Rev. CHARLES H. MAXWELL, of Esidumbini, Natal

FROM March 10, 1867, to March 27, 1912, forty-five years, was the length of the pastorate of John Hlonono Langeni, known as John Hlonono, the typical, sturdy, old Zulu evangelist at Imutshane mission station, Natal. If a forty-five years' pastorate is a rare thing in America, it is far rarer in Natal; in fact, I suppose, it is not duplicated in either a native or a European church in this country. Imutshane station was never without Hlonono. Who can now think of it without him; or who can be thought of as filling his place? When a young man he was chosen by our old heroes, Grout and Abraham, and planted "on trial" in the heart of a large native location far from European influence and help. There he has remained until on the above date, after a few days of inactivity as a result of bronchitis, he crossed the river which divides the seen from the unseen. The next day he was buried under the largest tree that I have seen in Africa, an *umtombi*, just outside the hedge in his own yard, beside the grave of his wife, who, after a long life with him, had died not quite two years before.

No roads come to Imutshane. The traveler never sees it. Only native paths wind for miles over the hills, through the bushes, and past heathen kraals, at last to find it with its beautiful trees, its plain, substantial buildings, its lively school, and small but faithful church, like a watered garden within a desert. It was a strange thing to the Imutshane people to be visited by a European woman last October, when my wife and our two little boys accompanied me to the place on horseback. Here is a picture of Hlonono, the last one taken of him, talking on that occasion in his front dooryard with our oldest boy Henry, as was his wont to talk with children. The window at his back, open as usual for fresh air, is that of his own room, where his life so lately ended. The other picture shows two mothers bringing children to the

THE PASTOR RECEIVES A CALLER

HIS GRANDSON IS BROUGHT FOR BAPTISM

last Imutshane communion for baptism; they show plainly that they belong to the oasis. The child to the left is a grandson of Hlonono. May he live long to perpetuate his tribal name!

Hlonono was greatly honored by the Zulu people, by our mission, and by the Natal government, which singled him out for many favors. He was a faithful servant of his Maker and of his fellowmen. The influence and life fruitage of such a career do not depart with the man. His good works remain after him in living hearts.

THE MISSIONARY

AS HE LOOKS TO THE MAN IN THE PEW

By TALCOTT WILLIAMS, LL.D., of Philadelphia

THE real difficulty with "the missionary" as he looks to "the man in the pew" is that they rarely see eye to eye. The man in the pew is thinking of individual conversions. The work of the missionary, he assumes, is like his own work, when he brings a man into church, persuades him to be a church member, or restores him to a communion from which he has wandered. Church work in a Christian community is wisely and necessarily personal, and it is on this that stress is laid in most religious movements.

The missionary, on the other hand, is engaged in laying foundations and creating the environment out of which conversion will come. It took ten generations to convert the Roman empire and three or four more before heathenism disappeared, having meanwhile transferred a large amount of its shortcomings and drawbacks to the healthier body of the Christian Church. The missionary is perfectly well aware that those who hear him are looking for reports of conversions, of churches built up, of men and women added to the faith. He does much of this, but what he does is small compared with the widespread influence he is exerting. He speaks of this, he discusses it; but he does not make it sufficiently visible, partly because he has only a scant thirty minutes in which to sketch conditions, explain the methods of his work, and give results. I am not sure that the task is a possible one within the limits of time which the ordinary congregation will accept.

The inevitable result is that the minds of the missionary and the man in the pew do not quite meet. They would meet, and the man in the pew would agree with everything that the missionary does if he could know all about it.

Of course a counsel of perfection would be that there should be placed in the pews the Sunday before the missionary's address a little four-page leaflet which said: "The Rev. Paul Philip Andrew Boanerges, who is a missionary of the American Board of Commissioners for Foreign Missions at ——, will speak next Sunday. His field is shown in this little map. If Massachusetts were reproduced on the same scale it would fill this space. The population of the city (this would apply particularly to China) in which he works would be indicated by this line, while the population of —— (some American city of nearly the same size or a place near by the city where he speaks) is placed alongside by comparison." Then would follow a few brief facts handled as the bulletins of the Drama Leagues, which are springing up in our large cities, handle the facts about a play — the play, its subject, its plot, its conditions, its success, and its limitations, all brief and in very short sentences, so that the eye catches them at a glance.

Most of the people would not look at this thing, but enough would look at it

so that the audience would be sown with people who knew, when our friend Boanerges got up to talk, within a couple of thousand of miles of the earth's surface where he came from, how large a territory he tried to cover, and how many were within the range of his personal influence. And under these conditions the man in the pew who was interested in missions — and at bottom, every man in every pew has an interest in missions, if you can only touch it and reach it and awaken it — would be able to hear the direct message of the missionary in twenty-five or thirty minutes, instead of having a large part of that time expended in a rather vague lesson on missionary geography.

THE NEXT STEP AT FOOCHOW

By Rev. LEWIS HODOUS, of Foochow

THE immediate task before us in this province is the establishing of the Fukien University at Foochow. This university should have a first-class arts course, and normal, theological, and medical departments; I am not so eager for engineering and other technical departments. We should plan to give the best in chemistry, physics, mathematics, biological sciences, literature, languages, psychology, philosophy, medicine, and theology. The teachers in the institution should be equal in scholarship to men holding positions in our universities at home. The East is governed by prestige, and to get prestige we must have the best.

The university will prove to be a great evangelistic power. The attitude toward Christianity has changed in the last few months. The change has been brought about to a large extent by the prominent part which members of the church have in the new order. The new government of Foochow has about one-third of its members who are professing Christians. These Christian men were trained by our Christian institutions. Their presence in the government gives the church prestige, and prestige rules China and will continue to rule for some time to come.

Just as soon as non-Christian educational institutions can train men better than the Christian institutions, the work of evangelism will become very difficult. Before China can be Christian its history and philosophy and the thought of the centuries must be interpreted in the light of the teaching of Jesus. This work can be done thoroughly by the Christian school. Just as the church evangelized Greece and Rome and the West by establishing itself in the schools of Greece and Rome and interpreting Plato and Aristotle in the light of Christianity, so must the church found a few large institutions in China which will take the teaching of Confucius, Mencius, and Laotsze and of Buddhism, and reinterpret their meaning to this new age. It will not be a work of destruction, but one of fulfilling and upbuilding.

Today I passed a large temple in which the idols were all demolished. The fragments covered the ground. One was the god of war. His head was severed from his body. Farther on was a headless Buddha sitting on the lotus flower. The temple itself was in ruins. Not far away from this place was a shrine to the tutelary god of the ground. Its lord was lying prostrate on the ground. Pan is dead, and there is no wailing for him. This is just one instance of the breaking forth of the new spirit of freedom which fills the land.

We cannot meet the needs of the new age without an effort on a large scale, and that means the uniting of forces on the field. It is quite essential that the powers that rule the home base be dominated by this spirit of union and utter its call in no uncertain tone. A

positive position for union would help us here in the efforts for the union university and the union medical school.

With reference to the medical school we need our ideals changed. The aim has been to treat as many cases as possible. Such a ministry of healing is, of course, effective and rewarding; but the important work of training the Christian doctor has been delayed. We have not now a native physician who can be sent to Diong-loh, or Inghok, or any place to treat the large number who cannot come to our dispensaries and hospitals. As we plan for the greater task now opening in the changed China, we need a strong positive note on the Union Medical School.

THE OLD CHIEF SPEAKS

By Rev. FREDERICK B. BRIDGMAN, of Durban, South Africa

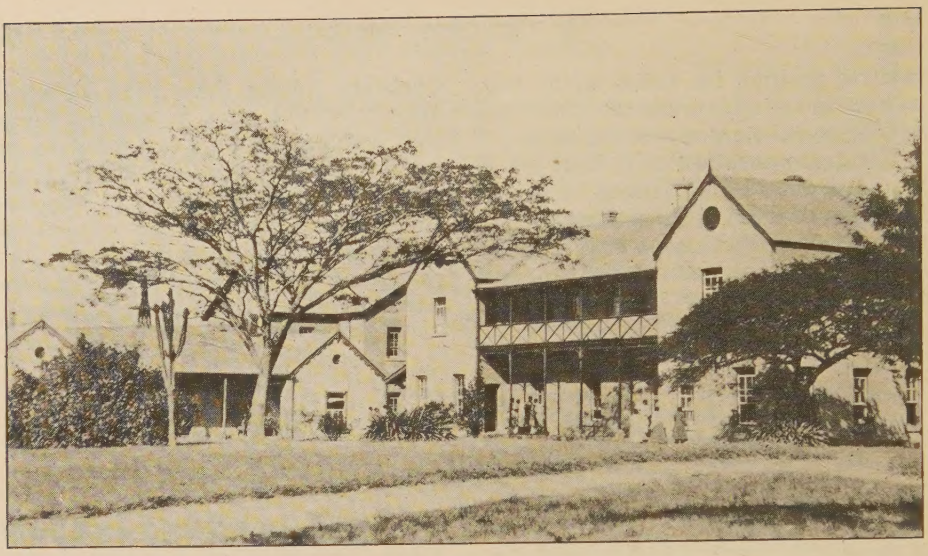
NOT long ago I had an experience which indicates in a striking way the changing viewpoint of even the most conservative Zulus. Our native churches were holding a conference in one of the deep, precipice-encircled valleys inland from Inanda. The church which acted as host was situated in the district of a well-known heathen chief, his kraal being only half a mile distant. Very properly the conference appointed a committee to convey greetings to the *inkosi*. The meetings had held so long into the night previous that it was about two o'clock before we got to bed. But that made no difference; Zulu etiquette demands early calls. So 6 A.M. saw the deputation wending its way, Indian file, up the steep hill to the kraal of "the Great One."

A ZULU CHIEF

In full regalia; the curved head of his assegai marks his chieftainship. Not the personage described in this article, but one of his fellow-chiefs

Instead of being shown into a hut, we found that this chief had risen to the estate of having an "office," a small, one-room building of corrugated iron. As we approached the door the members of the deputation shouted in unison the royal salute, "Bayete!" We entered and took seats on a bench which stood alongside the wall. A few feet in front of us the chief sat in a chair beside a table, upon which he rested an elbow. Except for a grunt as we entered, absolute silence ensued for a full minute or two. He was not attired in any of his finery, heathen or civilized, though toggery of both orders covered the walls. His only apparel was the girdle of wild cat skins and a necklace of small antelope horns. Being nearly eighty years old, he was so bald that he could no longer wear his head ring, which must be sewn to the hair; but he was well preserved — a man in height six feet or over, well proportioned, erect; a massive, finely shaped head, keen eyes, straight nose, comparatively thin lips; a face at once strong and shrewd. I had come about this far in sizing him up, when finally he gave the familiar greeting, "Sanibona." In chorus the visitors responded, "Nkosi" (Chief).

In reply to a question as to his health, he gave a long and graphic description



INANDA SEMINARY

of his ills, especially his feet, terribly swollen from gout. One of the pastors asked why he did not go to a white doctor; he shook his head and laughed a deep, rumbling laugh which suggested the purr of a lion. "Oh, the white doctors! Yes, I have consulted several of them at different times. The wonder is that they all agree in their nonsense. They tell me that my trouble is due to beer, and that I won't get well unless I give it up! What foolishness! We Zulus have drunk this beer for generations. Up and down these hills and valleys people are drinking beer, some of them men as old as I am, but not one of them has such feet. If it were due to beer, surely others would have the same disease. The whites are very clever, but there are some of our native diseases which they can't understand." It was in vain that one or two of the visitors tried very politely to enlighten him. No; beer was to him both meat and drink.

But it was in his reply to the formal greetings of the conference that the surprise came. "Yes," he said, "it was the missionaries who told us about God. Before the missionaries came we just sat here in darkness. And how the witch doctors used to fool us! Their insistence on sacrifices to the spirits was simply their way of getting a good feast with plenty of meat. We didn't more than half believe in the benefit of the sacrifices, but as we also shared in the feast and liked meat very much, we simply followed the custom in such matters. Now we know better; you have told us the truth about God. You have brought us the light. The only thing I have against you believers is that all who say they are believers do not act like real Christians. Some of the members of the church commit the same sins that my people in the kraals commit. That I don't like. If a man says he chooses the Lord, then he should be different from those who have not professed to do so. The trouble is some men put religion on and off just as they do coats and trousers. That's not right."

Referring to our appreciation of the fact that he willingly permitted the boys and girls of his district to go to school, he said: —

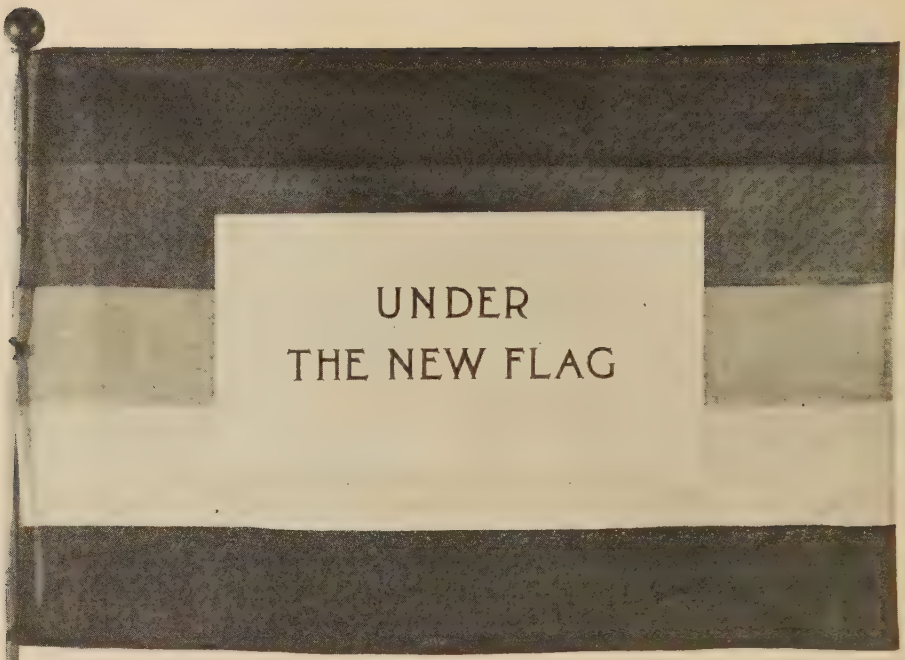
"I see very differently from the way I used to see. Years ago I opposed the idea of children going to school. You may know that at one time a daughter ran away over there to Inanda, so as to go to school. I was very angry; when I got hold of her again I tore her clothes off and had her whipped. That was very foolish. I don't do so any more. The only complaint I now have

against the missionaries is that they do not keep our boys and girls at school long enough. Why don't they keep them and teach them everything? The children come back from school while they are still green; they are not half ripe. But we now want them to be taught just like white people. The whites have come and are taking the country away from us. Our children won't be able to live in this land unless they become clever just like the whites; they must be taught all the books and they must learn all the industries also.

"How different the times now from when I was young! Then we used to whet our spear blades at night and in the morning we would go out fully armed. If we came across a company of men belonging to another tribe, there was sure to be a fight. But now the young men carry only a stick with which to kill snakes. There's no more blood spilling. Some people say that this peaceful condition is due to the white man's government and his laws. But I don't think so; I say it's because of the gospel which you missionaries and pastors have brought to us. Do you think the government could keep us Zulus from fighting each other? No indeed; this peace is due, not to laws, but to preaching."

We have in connection with our churches a number of Christian chiefs, and there are others who, while not communicants, may be classed as adherents. But the chief who spoke above cannot be assigned to either of these classes; he belongs to the so-called "raw" type of native. He is an old conservative, a member of the rear guard, who has been satisfied with the old order, and who, until recently, has opposed all innovation. Only a short time after this conversation another chief of the same type, in another district altogether, sent us word that he wanted three more churches built in his tribe right away. Not many years ago it was with reluctance that he gave permission for the one church that we have amongst his people.

While this change of mind should not be interpreted to mean that there is any real appreciation of the spiritual ends sought by the missionary, yet it means much, for it certainly means the crumbling of barriers which for half a century seemed invulnerable. It shows that the old-timers are waking up to the fact that they must face the new order, that even in things temporal their only hope is to prepare to compete with the white man by using his own weapons. Though still groping about, the natives know their friends, and they instinctively turn to the missionary. In helping the natives to readjust themselves for the economic crisis at hand lies the great opportunity for the worker in Christ's kingdom.



UNDER THE NEW FLAG

IN the May number of the *Missionary Herald*, with the title, "Side Lights on the Situation," were published certain observations of American Board missionaries in various parts of China. They were received with such favor that in the same way there are here brought together parts of several letters, received within recent weeks, presenting different views, in some cases divergent views of a situation too vast and complex to be comprehended in a single statement, or to be judged by one standard. — THE EDITOR.

Rev. Harry S. Martin, of Peking, Chihli Province

THE Chinese tots are getting their first lessons in loyalty to their country. I hope when they are grown the striped flag of the new republic will mean as much to them as the Stars and Stripes do to us. And it should.

Talking of flags reminds me to tell you the story, told as true, of a Tungchow soldier's reception of the new flag of the republic. In one day's time he saw the dragon flag disappear and the striped flag take its place. "Ah!" he said, as he caught sight of the many colors, "what foreign country has conquered us now? It must be Germany." This is the attitude of altogether too many country folk, even soldiers. They know little of what the late war means and what are their new responsibilities. If they have enough to eat, something to wear, and a roof to cover them they are well content and care little who governs them. I am not speaking of the educated class, but of the rank and file. I believe Yuan is right when he says that seven-tenths of the people are very conservative and despise innovation. That class of the people will have to be dealt with as well as the radical. The keyword for the next twenty years must be education.

Dr. H. N. Kinnear, of Foochow, Fukien Province

DR. BLISS has had a letter from his medical student who went with the student corps that volunteered to go north as defenders of the new republic. In it the recruit says that the general keeps them drilling nine hours a day, and that they have no time for anything except eating their meals and

drilling. Their commander will not let them go to the front until they have become perfect in the drill. He has told them that they are to get up in the middle of the night or at any other time if they hear the call to drill; when they protest that they must have their sleep in order to be able to stand such arduous duties, he says that if the enemy comes at night they must be ready to meet him. He also ordered them to sleep on the ground, and when they told him that they were scholars, he replied that they were now soldiers and that they should sleep on the ground. In other ways he seems to be getting some ideas into their heads that will make them better men, even if they do not get to the front.

It makes us smile to think that those hot-headed students, who have been telling the managers of the colleges here when they would be ready to take their examinations, and what subjects they would be examined in, and when school would open and when close, now having something to do under orders that are not made to their taste. If they get the idea of having somewhat of the military discipline in the schools, it will be the best thing they have gained in a long time. I think that the new government will not be as tolerant of sham as the old one has been.

Rev. Charles A. Nelson, of Canton, Kwangtung Province

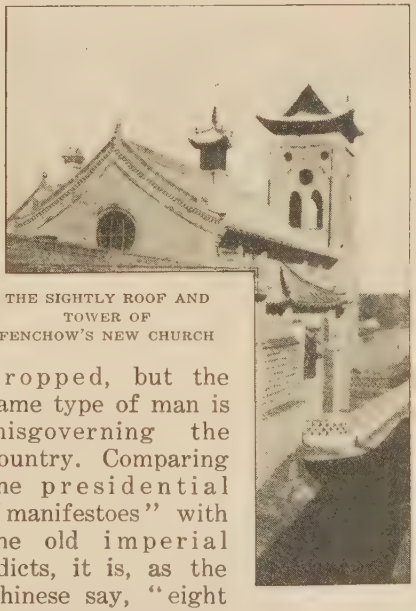
THE pity of it is that the troops now under their respective chiefs cannot be induced to go into the country districts and rescue the people from the robbers and pirates, who are making both trade and travel exceedingly inconvenient as well as dangerous. So far the Chinese, robbers and all, have let foreigners severely alone, as they really do not wish to involve the foreign Powers, as this would mean the partitioning of China. But robbers are getting bold. Last Sabbath night some New Zealand missionaries were staying at one of their stations twenty miles from Canton, when a band of robbers forced their way into the house and looted it, taking away the people's clothing, bedding, valuables, and all, but did not hurt any one.

Yuan Shih Kai has now been elected president of the new republic. He is supposed to be China's only hope, her strongest man, one whom the Cantonese do not like, but to whom they must submit, as they too think that he is the only man who can save the country from the hands of the foreigners.

Give China a chance to open her many valuable mines, to construct railroads, to unify the people; then there will be no need for the sons of Hun to go abroad; and then the so-called "Yellow Peril" will be averted.

Rev. Paul L. Corbin, of Taikuhsien, Shansi Province

IT is difficult to size up the situation in China. Perhaps it could best be described by saying that things are in a "mess." What some of us feared seems to have happened, namely, that a lot of old names have been



THE SIGHTLY ROOF AND TOWER OF FENCHOW'S NEW CHURCH

dropped, but the same type of man is misgoverning the country. Comparing the presidential "manifestoes" with the old imperial edicts, it is, as the Chinese say, "eight ounces of one and half a catty of the other." The men chosen by the president are the same old fellows who

have fattened on squeezes under the Manchus. You may change the tiger by painting out every stripe, but I doubt it. The rioting in Peking, Tientsin, and Paotingfu a month ago, in which the so-called modern-drilled troops of Yuan Shih Kai were the instigators and principal offenders, was an eye opener to many. It showed that these troops of whom the Chinese have been so proud were sadly wanting in morals. Their smartness and dash were only a veneer, and a mighty thin one at that. At heart they were and are as brutal savages as any of the Mohammedan fanatics Tung Fu-hsiang led down from Kansu in 1900. All of which goes to show that a people needs training and education that will go beneath the surface and change men's hearts.

Miss Luella Miner, of Peking, Chihli Province

THE stress of the times and the contact with Christians is making some in high places look up to God for help. Saturday Mrs. Ament and I called on the wife of a high official, upon whom rests heavy responsibility, not only for order in the city, but for all the country within a radius of about fifty miles. The official also came into the room to visit with us, and in talking of the dangers of the times Mrs. Ament mentioned how we prayed for those in positions of danger and trust. The gentleman leaned forward and said very earnestly, "I pray for myself every day; I kneel in prayer every day." Do you all realize that we really have freedom of religion now, and what a wonderful change there is in the feeling toward Christianity and toward us? If we only had the men, women, and money for starting more schools, chapels, and places for lectures! The mother of Mr. Tseng, one of President Yuan's helpers and a member of the provisional parliament soon to convene, said today that her son asked if we ladies of the East and the West could not unite to get a place in their part of the Southern City where we could have lectures and classes for women such as we have here. Now that they have a republic they realize better what the church tries to do for the lower classes. Meng T'ito, son of the martyred pastor at Paotingfu, who is a doctor in the Imperial Guard, is out with a red-hot placard urging the church to rise to its glorious opportunity, which will never come again. He came in to give me some copies, and told us how different the feeling toward Christianity is now in the camps and among the officials.

MRS. DAVID CARROLL CHURCHILL[1]

SUDDEN and sad were the tidings, brought by cable to the Board Rooms, of the death of Mrs. Churchill on April 27 at Mahableshwar. The event was scarcely less of a shock to those about her at that mountain rest of the missionaries in West India. "She was as gay as a lark at noon Friday, and Saturday afternoon at 3.30 she was gone, slipping away after the tiny boy into the unknown land."

It was not for lack of care or of effort that the precious life went out. Dr. Beals was assisted by Major Stewart, the civil surgeon in charge of the district, and by Dr. Vail of the Presbyterian Mission. A trained nurse from Bombay was in attendance, and was aided by Mrs. Ernest Hume, whose career as nurse in America enabled her to render valuable service. Mrs. Churchill's sisters, Mr. Burr, Mr. and Mrs. Fairbank, and a large circle of

[1] Alice Elizabeth Harding; daughter of Rev. Charles and Mrs. Elizabeth Darling Ballantine Harding; born at Sholapur, India, August 2, 1877; graduated from Wellesley College, 1900, and immediately thereafter joined the Marathi Mission; married at Sholapur, October 3, 1901, to Mr. David Carroll Churchill; visited the United States on furlough 1910–1911; leaves husband and two sons, Karl, aged nine, and Alfred, nearly seven; also two sisters in the same mission, Miss Mary B. Harding, of Sholapur, and Mrs. C. H. Burr, of Ahmednagar.

friends from the missionary summer colony helped in numberless ways. All that love and skill could devise was done. "The night was a night of waiting, and the day, Saturday, was a magnificent fight for life as long as there was breath. Mrs. Hume said she never saw anything finer in all her experience."

MRS. CHURCHILL AND CHILD

From a human point of view this death is inexplicable. What it means to her husband and her boys no one else can realize. Dr. Beals in reporting the event writes: "Her going was a loss to our work and our mission in India difficult to overestimate. Her knowledge of the language, appreciation and understanding of the people, cheerful disposition, and untiring devotion to all the ends we are seeking in our work made her one of our strongest young women workers."

And Mrs. Alden Clark, writing to American friends of the Ahmednagar circle, reveals more intimately the thoughts of their hearts: "But Alice had to go. We can't see why; yet we know that somehow He knows best, and that he will bring good in some way out of what to us seems terrible tragedy. We all feel that Alice wanted to stay, yet she showed no sign of fear. All day long, though she was too weak to think or ask for any one, she was her own sweet self, with a smile for every one who came to her. When she did go it was peacefully, without any loss of the sweet, serene dignity which has always been one of her most charming characteristics.

"The bright smile, the quick sympathy, the ability to discuss keenly matters upon which there was difference of opinion without any rancor or personal feeling, the constant sunniness of temperament, the courage and pluck, the steadfast faith that made all the ways she had to walk ways of glad, loving service, no matter how hard, the friendship that never failed, the wit and charm and grace of manner that made her such a delightful hostess or addition to any gathering — these are only a few of the characteristics of which we think, and by which we are all inspired to try to be like her.

"Sunday morning at eight o'clock there was a quiet service in our little church, at which Mr. Gates and my husband read portions of the Book that carries us all through the days we fear to face and offered prayer, and we sang, 'For all thy saints who from their labors rest, Alleluia!' That afternoon Dr. Hume took the regular church service and made it a memorial. He was as truly inspired as was ever a prophet of old, and his sermon was the most helpful one that I have ever heard."

THE MOSLEM IN OUR MIDST

By Rev. GEORGE F. HERRICK, D.D., of Constantinople

WITHIN the last three or four years natives of Turkey, to the number of tens of thousands, have come to this country as temporary residents, among them some thousands of Moslems. Most of these strangers have found work in various forms of organized industry. Practically none of them are accompanied by their families.

What service can we render Moslems

resident among us, is a question that has been asked by many earnest and devoted Christian workers.

Lifelong residence among Moslem peoples gives me the courage to attempt such answer as, it is hoped, may be helpful to some who read these lines.

The principal common object of all these men is to better their material condition. A few of them are pursuing courses of study offered in our higher institutions of learning. To accept Christianity in place of their ancestral religion is to all of them unthinkable. They are *sure*, if any religion retains its hold on them, that the faith in which they were born is a better, a later revelation from God than the religion of the Christians.

They are in imminent danger, every man of them, in their present environment, of drifting into indifference to religion and landing in gross materialism.

Having regard to that which strikes the eye, a Moslem, in his own country, is a much more *religious* person than is the average American Christian. And the Americans whom those Moslems who have recently arrived on our shores most commonly meet are apparently not religious men. The effect of coming in close contact with such men may be morally disastrous in its influence upon a Moslem.

What these new arrivals among us need is to be brought under *vital* Christian influence, and what does this imply? How can we serve these guests of ours?

1. By carefully avoiding an aggressive or repellent manner.

2. By unobtrusively using our opportunity of influence, not exploiting it. Sound no trumpet!

3. By trying to put ourselves in the place of the Moslem we meet, so as to gain his point of view.

4. By never denouncing a Moslem's religion, or calling Mohammed "the false prophet." Let us be very careful not to cast into the mire what has been to him his most precious inheritance.

5. By never posing as his superior *in any way*.

6. By helping him in ways in which he is himself conscious of his need of our help.

7. By guarding him in quiet, winning ways from evil companions.

8. By remembering that the freedom of our social life is sharply opposed to the social customs of Moslems, and that violent and sudden change of habit is likely either to repel or to imperil the man you would benefit. Welcome to a well-ordered Christian home, however, will rarely fail to win his regard and to do him good.

9. Do not attempt to argue a Moslem into the acceptance of our religion. When you have tactfully cleared the way for so doing, read with him the Gospel narratives of the Christ life, and above all *live Christ* before him wherever and in whatever relation you meet him. In this way you may win him to a soul vision of Jesus as more than prophet, as revealing to us in his life and teaching "the human life of God."

10. The perils that beset those Moslems who are students in our colleges are more subtle than those to which the laborers in the factories are subjected. The tendency in our higher institutions of learning toward indifference to religion furnishes a peculiar peril to a Moslem. For such indifference will mean more to him, will be more subversive of all moral sanctions, than will be the case with one born and bred under Christian influences. An honest study, under tactful Christian guidance, of the life and teaching of Jesus Christ, resulting in a true appreciation of his unique personality, will be, for a Moslem, the best possible safeguard against the perils that beset him in his course of study in our country. The reverence in which all Moslems hold the name and mission of Christ invites them to the unprejudiced study of his life and character.

HOME DEPARTMENT

NINE MONTHS' GIVING

THE total gain for the month has jumped from $913.50 at the end of April to $9,610.46 at the end of May — a showing for which we may well be grateful. The increase is mainly attributed to matured conditional gifts ($5,816), but is also to be credited to legacies and individual donors. The churches are a little behind last year, the amount being $572.80.

The story for nine months runs like this: Loss from churches, $521.55; loss from individuals, $11,573.34; loss from young people, $1,626.02; gain from legacies, $131.80; gain from matured conditional gifts, $23,216; loss from interest, $16.43.

As to the sources of income which do not apply on the regular appropriations, the Woman's Boards show a loss of $3,194.35; specials have leaped ahead $37,007.11; and in miscellaneous gifts there has been a falling off of $5,810.29. The total gain under these heads is $28,002.47.

Now what is our diagnosis as we start in on the last quarter? It is this. We are having a good year, and all the constituents of the Board have a right to feel encouraged. If the churches do not fall behind their giving in June, July, and August of last year, and if individual friends who in the past have remembered the Board by a gift during the summer will do the same this year, and if a few other good friends can be found, there will be a story of success when our books close August 31. But please note the three "ifs," and remember that every friend of foreign missions must stand loyally by the Board's treasury during these anxious summer months if 1912 is to spell victory

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1911	$13,821.27	$2,530.75	$769.12	$1,535.60		$1,484.00	$20,140.74
1912	13,248.47	4,317.25	1,001.99	3,037.82	$5,816.00	1,416.17	28,837.70
Gain		$1,786.50	$232.87	$1,502.22	$5,816.00		$8,696.96
Loss	$572.80					$67.83	

FOR NINE MONTHS TO MAY 31

1911	$197,564.51	$44,411.95	$12,244.74	$107,760.09	$6,450.00	$16,441.98	$384,873.27
1912	197,042.96	32,838.61	10,618.72	107,891.89	29,666.00	16,425.55	394,483.73
Gain				$131.80	$23,216.00		$9,610.46
Loss	$521.55	$11,573.34	$1,626.02			$16.43	

THE EMBARRASSMENT OF RICHES

THE ART OF GIVING. V

Twenty-five years ago an unknown young pastor in a suburb of New York wrote to ten of the most prominent business men of that city, calling their attention to the impecunious condition of an aged man who had once rendered good public service, and suggesting the raising of a fund of $3,000 to carry him through the balance of his life. Within two weeks letters were received from each of these men, heartily indorsing the plan and inclosing checks sufficient to cover more than the sum suggested. It is doubtful if such a letter written today to multimillionaires in New York City or in any other city would produce the same result. It is not because wealthy men are less generous than formerly, but because during the past twenty-five years there has been such an enormous increase in the number of charitable appeals and personal solicitations of one kind and another that even the most generous-hearted have been obliged to find some method for self-protection. Persons who are not in close touch with men and women of wealth have little realization of the flood of appeals that flows in upon them by almost every mail, not to mention the numerous requests for personal interviews.

Many of these appeals are of a most unreasonable character, and some of them are even insulting. We have it on good evidence that a certain wealthy woman of benevolent inclinations receives about a bushel of appeals by mail every day. The majority of these are from parties asking for money on account of their personal necessities. A stock phrase in many of these letters is, "Why should you not help me since you would never miss this money?" It was found by actual computation that had this woman acceded to the requests of this kind which came to her in one year, her entire income would have been consumed.

A benevolent New Yorker recently opened his mail in our presence, and called attention to the number of appeals and also to the almost insulting tone of many of them, sundry individuals undertaking to instruct him, almost command him, as to how he ought to dispose of his property. The wonder is that more of our men and women of wealth do not become misanthropes, and refuse to pay any attention whatever to the multitudinous requests which come pouring in upon them through every channel. It is greatly to their credit that in so many instances they have organized a bureau of benevolence through which they seek to pay attention to every request which bears the marks of genuineness and reasonableness.

Even persons of small or moderate means are not exempt from frequent appeals in these days, when about every actual and conceivable human need is sought to be cared for by some association. Men whose names appear in newspapers in subscription lists, and especially those who are so unfortunate as to have their names in "Who's Who?" have accustomed themselves to expecting that a considerable portion of each mail will consist of letters asking for money. The writer makes it his habit to read carefully and consider all such requests, and to place aside the comparatively few which he feels warranted in responding to favorably. The other day, desiring to clean up these accumulated obligations, he proceeded to look over the list, and was astonished to find that, even after his careful discrimination, to send even a small amount to each appeal would quite exhaust his resources. If this is true of a person of small means, what must be the benevolent problem of the wealthy?

Notwithstanding this embarrassment of riches, large numbers of benevolently inclined individuals are thoroughly enjoying using their property for the Lord's work, and do not allow themselves to be irritated or rendered in any wise unhappy because there are so many good and bad causes asking for help. There is lying on our desk a letter from a friend of the American Board which

contains this statement: "Like every one else, I am called upon constantly to give, and to most everything, and I comply with a great many such requests. I work hard — too hard — for the pleasure of making money and the greater pleasure of giving it away. All that I receive as personal compensation for work done is given away, and for several years I have averaged over $75,000 per annum in addition to all such earnings." How few, probably, of the persons who have sent appeals to this large-hearted man and perhaps have had them politely declined realize the extent of his benevolences! One of the embarrassments of riches is being misunderstood in the very act of trying to do one's duty.

One conclusion suggests itself, arising out of these considerations. It is not only right, but necessary, for large givers to protect themselves by adopting some system of benevolence, perhaps even employing an agent, who will receive, investigate, and attend to the appeals which come to them from every side. Perhaps the expression, "protect themselves," is not an altogether happy one, since the main purpose of a benevolent system should be the wise and effective recognition of one's stewardship. We shall hope from time to time in future articles to describe how different men and women seek to manage their benevolences so as to avoid, on the one hand, hard-heartedness and selfishness and, on the other hand, the dangers of indiscriminate and unwise giving. We shall welcome any information on this subject which our readers can offer.

SUMMER CONFERENCES

Each of the summer conferences has some special attraction to urge. Ocean Park, Maine, meets from July 26 to August 2. This is near the popular resort of Old Orchard. Attractive posters have been distributed in the churches of the region, and very aggressive efforts have been made to double the attendance. The program promises to be strong. Among the speakers already promised are Mr. James Perry, of the Detroit Young Men's Christian Association; Miss Miriam L. Woodberry, New York secretary of the Woman's Congregational Home Missionary Society; Rev. Reuben L. Breed, of the Home Missionary Society; and some missionary of our own Board. Every society that has been hindered from sending delegates greater distances on account of the expense could most assuredly profit by having two or three of its members take their vacations at Ocean Park. It is time for the young people's leaders of Maine, the southern portion of New Hampshire, and northern Massachusetts to rally to support this conference.

Silver Bay is celebrating the tenth anniversary of the founding of the Missionary Education Movement. The sessions continue from July 12 to 21. Emphasis is being placed upon work for pastors in a regular daily hour of conference with them. Dr. Patton will take at least two of these sessions. Laymen also are urged to attend to consider definite methods of missionary education among men, while a new department of younger delegates from sixteen to twenty, under proper chaperonage, will be a feature of the conference. It promises to be one of the strongest sessions of the Silver Bay Conference.

Fairfax, Vt., is in session from July 29 to August 4. The Board will be represented by Rev. Charles L. Storrs, Jr., who will teach a class on China.

Sagamore is the earliest of all, meeting from July 6 to 14. Both this conference and the Fairfax Conference are being pressed forward by Christian Endeavor leaders, and every board must wish them increasing success. The training of all these leaders is the most distinctive fact in the educational movement of the last twenty years.

In the West one new conference comes into existence in which our interest will be great. Dr. Fenenga, the president of Northland College, Ashland, Wis., is working up the first session for this summer. He hopes to see this develop into a training center for Christian

workers in all northern Wisconsin. It will be patterned after Lake Geneva, and is to be attended by missionaries and officers of leading boards.

The Lake Geneva Conference, August 2 to 11, and the one at Boulder, Col., July 5 to 12, will center the work in these sections. At Boulder the young people's conference combines with the Women's Home and Foreign Missionary interests.

Each one of these conferences produces a rich harvest, and friends of the Board should lend a hand in making it possible for young people in their churches to know this rare experience. Addresses for correspondence and further information can be given if desired.

HOME DEPARTMENT JOTTINGS

Twice a year the secretaries and treasurers of the Congregational Benevolent Societies meet to confer over the various problems connected with their offices. At such a gathering held recently in New York City, the following topics were discussed:—

The best method for advertising the work of our benevolent societies in the denominational press.

Should we seek to promote the Every-Member canvass by planning for simultaneous action in leading cities?

Pushing the Apportionment Plan in the meetings of local associations next fall.

To what extent should the secretary of a given society in his public addresses call attention to the work and needs of other societies?

The preparation of a handbook for pastors and missionary committees covering the entire work of the denomination.

Plans for missionary education in the Sunday school and for aligning our Sunday schools with the Apportionment Plan.

Such plans, looking to the co-ordination of the appeals of the different societies, we are confident will be welcomed by the denomination and especially by the pastors.

We wish to call the attention of our readers to an exceedingly interesting and valuable monthly magazine issued by the Laymen's Missionary Movement, called *Men and Missions*. It is one of the livest missionary publications which comes to our table; brimful of spicy articles and concrete practical suggestions for advancing the missionary cause, especially among the men of the church. No magazine do we read with greater care than this.

We also wish to call attention again to the *International Review of Missions*, published under the auspices of the Continuation Committee of the Edinburgh Conference. This is a high grade quarterly, containing articles of great value from the missionary writers and leaders throughout the world. No person who wishes to have more than a superficial knowledge of the world work of the church at large can afford to be without this quarterly. It is bound to be a great factor in bringing together the various mission boards of Christendom and in leading them to adopt the wisest policies in conducting their work.

We received a rare old Chinese ring, which a friend of the Board, unable to send money, desires to have devoted to missionary purposes. The ring is a very quaint one, handmade, with overlapping ends, and bearing as the seal mark Chinese characters which mean "everlasting life." It would be an ornament on almost any person's little finger, and we hope some good friend will want to take the ring off our hands and pay considerably more than $10, which is the value of the gold alone. We think it should bring not less than $25.

We have many delightful letters which come to us remitting gifts, large and small, and which touch our hearts deeply. Here is a letter, for instance, containing $2, with the statement: "For months I have been longing to send a little cash, but it has been impossible. For seventy years I think I have given to the Board yearly and do not mean to stop until called Home." It is the devotion of such friends as this that, humanly speaking, gives this Board its great strength.

FOREIGN DEPARTMENT

FIELD NOTES

On the King's Highway

(European Turkey)

As a party of boys and girls from the American Board schools at Samokov were returning to that city, May 6, from a neighboring town, where they had gone to give a temperance entertainment, they met the king's automobile just as it was stopped for some slight repairs. During the quarter of an hour's wait, His Majesty opened a most gracious conversation with the ladies who were chaperoning the party, Miss Baird and the Bulgarian matron of the boys' school. In the course of the interview the king said he had just received a letter from President Taft, who was a personal friend of his; he also volunteered his appreciation of the work the mission schools are doing in his country.

And Now Earthquakes

(Mexico Field)

To the political disturbances in Mexico are now added earthquakes at Guadalajara. Dr. Howland writes that if news reports of the latter have been as much exaggerated as in the case of the other, a good deal of unnecessary alarm may have been stirred. He adds: "It is 'interesting' to have the house shaken at more or less brief intervals for days, sometimes enough to cause the furniture to sway and rattle in a quite startling manner; still no serious harm has been done to the buildings." At the beginning of his letter of May 15, Dr. Howland could say that the violence of the movement seemed to have passed; at the close he remarks that another shock had come while he was writing, and that it was fully up to the average in severity. Many people were leaving the city with the idea that they were literally "living over a volcano."

The political situation, however, seemed decidedly more hopeful. No important opposition to the government remained except Orozco and his forces, and it looked as though they might be soon overborne. The trip of the United States transport to the west shows how the situation has been exaggerated. Of the few from Guadalajara that boarded the boat, not one did so because there was no other way of escaping danger. The effect of this latest uprising will be felt for a long time in its unsettling of business; there is liable to be severe stringency in money matters; but Dr. Howland has faith in the recuperative powers of the country. Mission work proceeds with many signs of increasing effectiveness. Some schools have had their most successful year. Prejudice is breaking down, and new calls for teachers come from promising centers.

Dr. Sun Yat Sen Visits Foochow

(Foochow Field)

In the work of establishing the Chinese republic it has fallen to Dr. Sun Yat Sen, the leader of the revolution and the first chosen provisional president of the new republic, to promote the work of reconstruction in the south. His visit to Foochow will long be remembered and, it is hoped, will have the effect of intensifying the patriotism of the people. On Saturday, April 21, he addressed an immense audience in one of the largest halls of the city. At the close of his address, President Peet was called upon by the chairman of the meeting to offer the congratulations of the American missionaries and of Americans in general to the ex-president and

to the Chinese present. The next day Dr. Sun Yat Sen addressed the students of all Christian schools, assembled in the Methodist church in the foreign settlement.

Some Hospital Cases

(Eastern Turkey Field)

Mrs. Atkinson's account of some of the patients in the Annie Tracy Riggs Memorial Hospital at Mezereh, near Harpoot, of which her husband is in charge, furnishes striking evidence of the variety of races as well as of cases to which such a hospital ministers. Passing through the men's ward, she calls attention to an Arab, black as a negro, whose leg has been amputated above the knee, and who is now nearly ready to go home. Farther on is an Armenian, who has also lost a leg, but is the brightest, happiest patient in the hospital. Then comes a little boy of five, half of whose lower jaw is gone from gangrene; a Kuzzlebash Kurd, he is too young to speak Turkish and his native tongue is not understood by the people at the hospital, so he can only make signs to tell his troubles. In the next cot is another little boy, a Turk, whose upper jaw was so diseased that it had to be removed, but who has nearly recovered. Beyond is a man suffering from cancer of the lower lip — a whole row of bad faces, though cheery and hopeful. On the other side is a sufferer without hope of recovery, but sustained by his Christian faith and answering courageously to the kindly word of the missionary as she passes his bed.

The woman's ward is also filled with patients, many of them recovering from severe surgical operations. One, a pretty little Turkish woman, is making a desperate fight for life. Her operation was attempted with little hope of cure. The husband, a fine-looking young fellow, seems fond of her; but if she is given up as hopeless it is to be expected that he will turn her out and take another wife. Near by is a young Turkish girl, who when brought to the hospital screamed and fought like a wild animal, but at length by kindly tact was quieted till she became gentle and sweet as a lamb. The most pitiful case of the year is that of a little girl five years old, afflicted with hydrocephalus. After two operations the doctor thinks he has stopped the growth; the head is a little smaller. On the day when Mrs. Atkinson wrote, the girl was going home. The gift of a doll to her that morning awakened a joy that was good to see. All in the hospital had learned to love her.

THE SORRIEST CASE

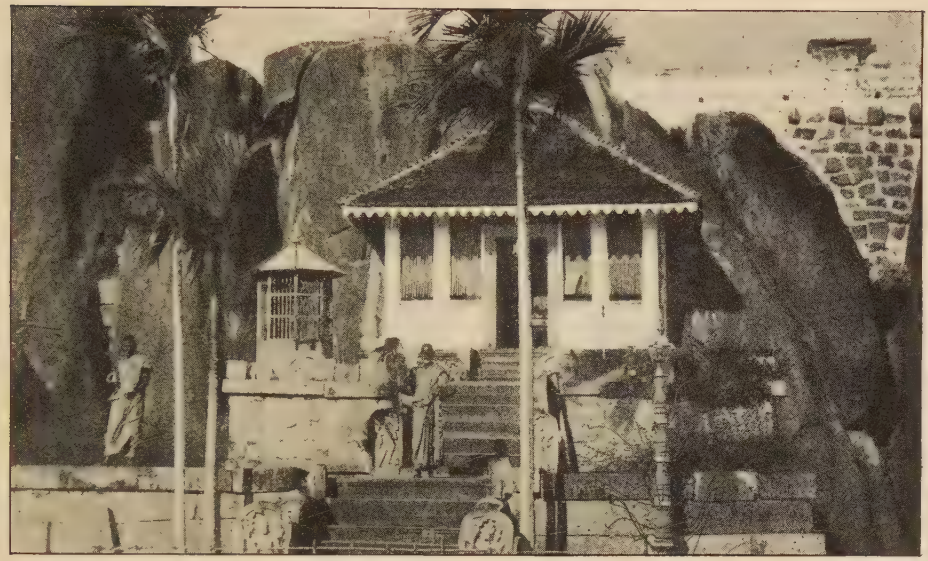
These are but a few of the several hundreds of patients who have come to this one hospital the past year.

Two Jaffna College Boys

(Ceylon Field)

An impressive event of the past term at Jaffna College was the coming into the church of two former students, who, though ready to profess their faith before the close of the last year, left the college without doing so. Both were from strict Sivite families, and as soon as the relatives of one of the young men heard that he had come back to Vaddukkoddai last January, and at his own urgent request had been baptized, the war began. They took him home and tried by threats and persuasions to make him denounce his new faith. When their efforts were unavailing, he was sent to visit other relatives that they might add their influence. On the way to one of his uncles he stopped at the college to get his books and trunk, and on his entreaty was received into the full membership of the church at a special and most tender service called upon a school day.

At length, when his decision was



THE "ROCK TEMPLE" AT ANARADAPURA, CEYLON

A Buddhist priest stands on the steps waiting for the gifts of Christian tourists, now his chief source of livelihood

found to be immovable, he was allowed to come back to Jaffna College to join the advanced class. As soon as he arrived, he went to the house of his fellow-student and encouraged him to follow his example, which the young man promptly did. One day he also appeared at the college, again a special meeting was called, and Manikan was baptized and received into the church. Togetehr these new members went to see another classmate who had been an inquirer, but who had not come to any clear decision. As he is to come back to the college for further study, it is hoped he also may be led to open confession of faith.

The number of students last term was 187, the largest ever enrolled, though it was the slack term. A class of young men is now formed to take up advance studies, among them two candidates for the ministry, sons of native Christians, boys of earnest Christian character and eager students.

Easter at Taiku

(Shansi Field)

The disturbances of the past months made Easter celebration at Taiku the first big gathering of the year. Seventy or eighty people came from the outstations, including a good proportion of women and girls. Services covered three days, beginning on Friday morning, the native Chinese and missionaries taking turns in the preaching and leadership. At this time also were held annual business meetings of the church and of the Shansi federation and a new deacon was chosen. Easter morning the service was led by Mr. Kuan, of the academy faculty, the most intellectual preacher among the Chinese at this station. At Taiku there are three steps into church membership: the first is registration, and fifteen were enrolled; the next is taking the covenant, for which there were thirty-five candidates; the third step is baptism, and for this there were eight candidates, three men and five women and girls. Including the infant baptisms, sixty-four names were added to the church records on Easter Sunday.

Easter at Pangchwang

(North China Field)

At Pangchwang, as at Taiku, the Easter festival this year was notable. Many Christians from the neighboring country came for the day, and the church was full at three services. Twenty-five were received into the church on proba-

tion, four into full membership. On the Thursday preceding was held the conference for the evangelistic helpers; ten men besides the foreigners were in attendance. These helpers went back to their work with new spirit and with eagerness to meet new opportunities. When the schools closed, June 12, the teachers in the boys' academy planned to go to six principal centers of the field, there to hold a series of lectures on the new China and to show how Christianity is related to the new conditions. This is the beginning of extension work, from which great things are anticipated. The plan is to put four or more preachers and colporters into the field in the fall; the watchword of this Easter conference was "advance" (*Gin boo*).

The New Doshisha

(*Japan Field*)

Doshisha makes its transition into a university with fine prospects. It closed its year in March with the largest graduating class in its history, 131. Besides an address from Baron Kikuchi, president of the Kyoto Imperial University, there was an address by the editor in chief of one of the principal magazines at Tokyo, as representative of the class of 1892, of which twenty members had come back for a reunion. Dr. Davis's portrait, given to the school by Mrs. Davis and his children, was unveiled, "a fitting memorial," as Dr. Learned says, "of one to whom the Doshisha owes so much." Miss Day of the Woman's Board and Mrs. Francis Brown of Union Seminary were among the guests.

The new year began with over one thousand students, fifty-nine in the theological department, of whom fourteen received no aid from the school and the others only part of their living expenses. This advance is due, declares Professor Gulick, to the policy of recent years, that school aid should be given only to those whose families cannot provide aid. The entering class in the theological department numbers twenty, of whom three are Koreans. The Japanese members are all graduate students with fine records, standing well in their classes. The university has instituted its own voluntary chapel exercises, five mornings every week; the attendance the first month was very gratifying.

The Play's the Thing

(*Madura Field*)

At many colleges in America one of the functions at recent commencements was the giving of a play by the students. It may interest some of them or of their friends to see how boys at Pasumalai took the roles of "The Merchant of Venice." If their acting was as good as

CAST OF "THE MERCHANT OF VENICE" AT PASUMALAI

their make-up, the performance was creditable to all concerned.

New Equipment at Inuvil
(Ceylon Field)

Dr. Curr sends the accompanying picture, taken by Dr. York, of the new ward of the Inuvil Hospital. The picture was made on the opening day, and shows the large number of ladies and gentlemen, mostly Tamils, in attendance (between 200 and 300 were present), seated on the veranda of the ward and of the *pandal* connecting it with the obstetric room. Miss Lamson and Miss Day were guests of the meeting. The new ward is proving a great boon to the work of the hospital; already there are not accommodations for all who come to it. It is to be noted that it was built chiefly by the natives, who gave the greater amount of the cost (10,000 rupees); a little help was added from friends of the work in England.

NURSE ESTHER OF INUVIL

A New Era of Church Building
(Eastern Turkey Field)

Mr. Browne came back from a two months tour over the southern part of the Harpoot plain with a feeling on the whole of great satisfaction. Again and again in the villages he had seen signs of progress; at several points chapels and parsonages were being built or renovated; congregations were large; in some cases the Gregorians joined with the evangelicals. On returning to Harpoot he found that a fine new church had been dedicated during his absence; this is the second recently opened, while four more are nearly finished, after years of strenuous work and noble giving. He found also a new professor of biology at Euphrates College, Mr. Lulejian, who had studied at Cornell and Yale, and received his M.S. at the latter university. This makes eight professors in the college, and all but one are grad-

THE NEW MATERNITY WARD OF INUVIL HOSPITAL

uates of it. New life and energy appeared also in the Young Men's Christian Association, which is endeavoring to meet the trend to infidelity by starting voluntary Bible study classes, attended by members of every class in college and high school.

Pushing for Self-Support

(North China Field)

Mr. Ewing reports significant advance to self-support on the part of the church at Hsiku, a suburb of Tientsin. In February he suggested more earnestly than ever before the possibility of such advance. He then reckoned with some care just how much eighty members, including women and young folks, could be expected to do, provided they were loyal. When these estimates were submitted to the church the people were at the moment too surprised and bewildered to act. The first forward move was the election of two new deacons; then came the appointment of a committee to work up subscriptions and to propose plans. Finally was organized a church society which should take over the care of ordinary church affairs, of the work of evangelism, and of the maintenance of the day school started by the Chinese a year ago. From the church officers elected, a general board of managers was formed; since April 1 they have administered and financed the church, the missionaries helping by their individual contributions and, if needed, by a small amount of mission aid. The financial relief thus given is of importance, but the undertaking is of so much more value for the life and progress of the church that the gain in money is insignificant. Considering that many of the supporters of this church in the suburb also contribute to the union Chinese church of the city, their generosity and enterprise are the more remarkable. It is a sign of the larger things that are coming in China.

Prospecting for a Site

(West Africa Field)

In accordance with the desire of the last annual meeting of the West Africa Mission and of the deputation, Messrs. Bell and Neipp recently renewed explorations to discover the best location for the proposed training institute from which so much is hoped for the development of the Board's field in West Africa. The requirements were to find a place not too far from the projected railroad, centrally located with regard to stations already existing, in a region sufficiently populous, healthful, fertile, well wooded and watered; manifestly not an easy task. The report of the spies indicates an arduous search with abundant adventures; day by day, as they traveled, they had no definite idea where the evening would find them pitching their tent.

The new districts traversed showed about the same distribution of native life as in the Bailundo region, somewhat less than in Bihé. Peoples removed from contact with white traders were more approachable and more reliable in the information they gave. Many were desirous that schools be opened among them, and offered their assistance in building. The white trader's house was found almost everywhere, especially upon the beaten lines of travel. In one of the smaller districts there were five native kings and 100 trading houses of whites.

The region fixed upon as best meeting the several requirements was the last examined. When the travelers turned for a quick march homeward, they had one more locality to visit, and that lying in their path. To their surprise they discovered it had a fine forest that bordered upon the headwaters of several streams, promising sufficient water power; the soil was up to the average of that found anywhere; while the location was not now occupied, there were native villages and white settlements in the vicinity. A Portuguese with a large plantation a few hours away was interested in the project when he heard of it, and promised to render his help. Now that the government has stopped the rum industry, many of the white traders are in financial straits and there is better prospect of reclaiming the region.

It is proposed to hold the next annual meeting in camp style at this place, so that all members of the mission may judge as to its availability.

LETTERS FROM THE MISSIONS

CENTRAL TURKEY MISSION

THE CHURCH AT TARSUS GIVES

In the April number of the *Missionary Herald* appeared a letter from Mrs. Thomas Christie, setting forth the desperate need of a new church building at Tarsus, to replace the present tumble-down structure, never designed for a church, and pointing out the inability of the Protestant people of the city in view of their losses to provide the needed funds. A letter from Miss E. S. Webb, of Adana, dated May 3, shows how nobly the people are doing what they can: —

"The Christian world ought to know of the *glorious* way the Tarsus people are giving toward their new church building.

"A few months ago they bought a new site, as their present church is in a very poor part of the city. At once they were confronted with the necessity of putting a wall around it, for some loose stones on the property were being stolen; but aside from this, they felt they could not ask help from outside until they themselves had done their utmost.

"This was a great test of faith. But the church committee voted to go on and build the wall, though when I asked the pastor how much they had in hand for it, he replied, 'Seven liras on the wrong side of the account' (a debt after buying the property). They have a fine leader, Rev. Bedros Topalian, for many years pastor here in Adana, and now our touring evangelist, lent to the Tarsus church for six months. Under his leadership they are doing what they themselves would have thought utterly impossible six months ago. While last year they gave only $240 for the support of the church (they were without a pastor), they began this year by subscribing $850 for the pastor's salary. Then the young men gave $130 for a Young Men's Christian Association room. Now the whole church is uniting in building this wall. The pastor is not asking subscriptions, thinking it better that, just as was done in the building of the tabernacle, each should bring an offering to the Lord as his heart prompts. During the past six weeks these offerings have amounted to 100 liras ($440). This includes offerings from men, women, and children, as well as eight finger rings and earrings. After writing this yesterday the pastor writes today, 'God has given us $50 more.' And so the work goes on.

"You can hardly realize the self-sacrifice these figures mean. Only three years ago they went through fire and massacre. Though their shops in the market were spared, their homes were plundered and burned.

"They have been obliged to go deep for the foundations of the wall, clear down to the old city, and it will cost more than they have anticipated. Its completion will be the very utmost within their power; for the church itself they must turn to others."

BOYS OF PROMISE

Rev. Harold I. Gardner, in illustrating the sort of village boys who help to crowd the Boys' School at Hadjin, writes of one such fellow now a pupil there: —

"In a visit to one of these villages a group of boys followed me about. One of them did the honors and showed me from place to place. At last he took me to his home, if such it may be called. It looked like the others; made of stones and mud-plaster, with here and there a timber. When we first entered the house we could see scarcely anything; but after a moment I discovered that the only occupant was a young calf, tied

MISSION COMPOUND AT HADJIN

1. Missionary residence. 2. Girls' and ladies' house. 3. Row of school buildings

at one side of the room. The carpet was that made when the Creator formed the dry land. Around the open fireplace were a few rude tin cooking dishes, and in one corner were piled up the heavy quilts used for covering at night. When darkness came on outside (it is always dark inside) the quilts would be spread on the damp ground and then the household — father, mother, boys, cows, and all — would lie down to sleep.

"Do you wonder that I went away asking myself what chance the village boy in Turkey had? And yet, it was not long afterwards that that very boy, the personal conductor of my party that day, appeared in Hadjin asking to be admitted to the boarding school. He had finished the work at the village school and had walked all the way from his village to appeal for another chance. I did not have sufficient funds to warrant taking him, but I took him on faith and he has beamed as the sun ever since, and incidentally just about leads his class at the academy.

"Last fall I received several boys from Roomloo in the boarding department of the academy. Two of them came with no provision in the way of clothing or bedding except the scanty amount that they wore. And what do you think they offered as tuition? Three watermelons! If you could have seen the look on their faces you would have done just what I did, accept them without much questioning. They are fine boys and are doing well in the school, and we have reason to feel that sometime their services will repay all that we do for them. I wish you could visit this Hadjin Academy and look into the faces of these bright boys, who promise so much for Turkey's future. You would rejoice in your gilt-edged investment."

WEST CENTRAL AFRICA MISSION

THE DEEP ROOTS OF SLAVERY

A private letter from Miss Mabel Woodside, dated Ochileso, March 26, contains this reference to the vestiges of slavery still persisting under the eyes of the missionary: —

"The slave trade has practically ceased among the whites, but is having a hard death among the blacks; in fact, it is quite flourishing. A few days ago there appeared a party of men accom-

panied by a shabbily dressed woman and baby. We suspected a slave expedition and father called them into his office. Of course they stoutly denied any such thing, but they have a saying, 'Ka kembi, ka piti' — 'You can't do business without lying'; and these were slick business men, and had a fine story made up on the spot. They claimed to be on the way to the oil country; yet we couldn't see anything but the woman with which they could buy oil. Father said, 'All right; go on; but be sure the woman is with you when you come back, or I will report you to the fort.' After some conference they decided to turn back, saying they were afraid the woman would run away and father would accuse them of having sold her. Rather thin, wasn't it? We have since heard that the master sold her and the baby, his own child, in some other direction.

"Last week a little girl came, crying as if her heart was broken. She had run away from her master to go to school, and because of it he was going to sell her to a man in Bihé. Father told him he could not take the girl away from here against her will; so she is still here. As a rule it is as hard to get it through the slave's head that he is free, as it is through the head of his master. Slavery has had ages to become rooted, and will require more than one year to get uprooted."

FOOCHOW MISSION

REACHING THE TARTARS

President Peet, of Foochow, in a letter dated March 31, describes a new undertaking by the mission that seems full of promise: —

"A remarkable work has opened up in the Tartar quarter of this city. Almost immediately after the revolution Miss Hartwell and Miss Wiley began Christian work in that hitherto neglected part of the city. The work has grown surprisingly. A large Sunday school has been started, as also a girls' day school, which is full to overflowing. A boys' day school has been or is soon to be started. Two of our students conduct preaching services in that part of the city every Sunday. One of these is a member of the graduating class, and two or three evenings ago the board of managers voted to recognize him as one of our preachers. The other is from Shaowu and a member of the Junior class. Both these young men are doing fine work. I should add that all this Christian work is being conducted in the houses of some of the wealthiest of the Tartars, and at their invitation. Mrs. Peet is working with Miss Wiley every Sunday afternoon. I look forward to the establishment of a self-supporting Manchu church before very long."

EUROPEAN TURKEY MISSION

A LANDMARK OF PROGRESS

Rev. Robert Thomson writes from Samokov, Bulgaria, April 18: —

"It is quite a number of years now since I attended an annual meeting of the Bulgarian Evangelical Society, and I was very glad to be able to be with our friends once more last week. It was also my first visit to Bourgas, and I was glad to be able to appreciate better the significance of our having secured such a good foothold in that growing, busy, and rapidly rising town. The Greek element in it, though not as strong as it once was, is still very considerable, while Armenians, Jews, and Turks also form a pretty large proportion of the population. Moreover, the Roman Catholics have been established in the town for a long while now.

"Yet, in spite of all this, and although, as some of the friends remarked, the Bourgas of twenty-five or thirty years ago would have recoiled in horror from Protestants, on this occasion the authorities granted us, most readily and free of charge, the fine hall in the building of the central administration for the holding of our public meetings. That at once gave us a standing in the eyes of the townspeople; officials, teachers, and prominent citizens came to our meetings, and a

INDIA'S SUNRISE MEETING

Early morning bathers in Krishna River at Wai

large proportion of them attended regularly from the first to the last. Everywhere in the town we were treated with marked courtesy and friendliness. Quite a number of persons admitted that this was the first time they had ever heard Protestant speaking. All confessed themselves highly pleased; some wished they had had such an opportunity long ago; some acknowledged their amusement at the extraordinary misconceptions they had had as to Protestants and Protestantism.

The Flower of Their Nation

"One could not but be proud and thankful for the representatives of Bulgarian evangelicalism that he saw gathered there in such numbers; especially those to whom the public speaking was intrusted, men whose very features and bearing proclaimed them as the flower of the nation, while their speaking, both as regards its force and eloquence, and still more as regards the elevated and noble range along which their thoughts moved, testified splendidly to their weight and worth.

"If only the supporters of the Board's work could have been present and understood, would they ever have allowed another doubt as to what their money and their prayers are doing, even here in Bulgaria? I verily believe not."

MARATHI MISSION

THE MORNING WATCH

In a personal letter dated March 26, and accompanying a fuller review of recent events at Ahmednagar, Rev. Alden H. Clark writes: —

"The part of this letter that will interest you, I think, is the news that we have formed a league of service among our Christian teachers here. It has succeeded in arousing interest past my expectations. For a year and a half we have held a little prayer meeting every Sunday morning at seven. We have prayed for the many non-Christians here who are strongly influenced toward Christianity, for the masses who are little touched, for our hundreds of uneducated Christians whose profession means very little to them, and for the educated leaders who should be working for the uneducated Christians and for the Hindus. Our prayers are being answered now through this movement more largely than ever before, and this

morning prayer meeting is now the gathering place for those who have signed our card and joined our league of service.

"In general the tone in our Christian community here is improved. The giving to the church is more nearly what it ought to be. The pastor's influence is telling for devotion, as, indeed, for all good things. There are some disruptive forces and alienated individuals, but the *esprit* of the church is growingly satisfactory."

NORTH CHINA MISSION

ANOTHER START AT PAOTINGFU

In the Boxer massacres of 1900, the mission station at Paotingfu was wiped out, while the city was unharmed; in the mutiny following the revolution of 1911, when the city was largely destroyed, the mission escaped; but its work was interrupted and its field ravaged. Now comes the period of reconstruction. With what courage and hope this task is faced appears in the following letter from Mr. McCann, dated April 6: —

"We still have about 200 refugees in our place, mostly families of officials, gentry, and merchants; very few of our Christians came in. A marked token of the confidence which the people had in us appeared in that, although rumors were most persistent that we were going to be attacked, refugees continued to apply. Further proof that the confidence was of a genuine character is to be found in the fact that people leave their families here with us, apparently without any thought as to whether they will be safe; that is accepted as a foregone conclusion. The presence of these refugees breaks into our regular work, but I consider that this opportunity is one to be seized. Miss Chapin finds them open to teaching, and a number are specially interested. Apart from what they may get of direct gospel truth, I feel that the indirect influence we are now exerting is something not to be reckoned in figures. Our schools are opened, in a way, but the boys' school is only in temporary quarters, the school buildings being used for refuge work.

"It is going to mean much for our work here in that we have got in touch with the people of the city; it now lies with us to make that connection mean much to them.

A New Era for the Church

"It seems quite likely to me that there is going to be a movement towards the church; whether there will be an immediate influx or not I cannot now say, but that there is to be an open mind, that there are to be many inquirers, is very apparent. That these are to be of a different class from those we have had to deal with in the past is also evident. Our schools are to be sought by a class that we have not already touched. This movement is not only because we have a higher curriculum than the ordinary government school, and higher standards in our examinations, but largely because of the moral atmosphere which is supposed to pervade our institutions.

"Although it is known that our school is not yet opened, and that we are doing only temporary work, ten unsolicited applications have come in for admittance to our school from non-Christian homes. These pupils come with the definite understanding that full tuition is to be paid and that the boys are to have Christian instruction. Inquiries have also been made in regard to the girls' school. The need of a strong moral basis — the value of character — has been brought out in this recent movement. I am sure that it has been brought home to all thinking people that Christianity has something to offer beyond anything which they now have.

"We are considering the new conditions and how we are to meet them. This afternoon I have a meeting with our leading workers to consider what can be done. One question to be brought before them is the possibility of effecting an organic union with the Christians belonging to the Presbyterian Mission, more especially with the view of union

IN THE AMERICAN BOARD'S SECTION OF PEKING

Picture taken during funeral procession of mother of present Empress Dowager. The building on the street in the background is the Board's chapel; behind it is the boys' school. The building to the left of the chapel is a large store and restaurant much frequented by Peking's nobility; during the mutiny, the first of March, it was looted of 200,000 taels' worth of goods

effort in the city and the establishing of a church organization there; an organization which will include the Christians of both denominations. We have in mind the question of urging the Young Men's Christian Association to establish a branch here. Mr. Galt is in Peking today and will see Mr. Gailey."

TWO GREAT OCCASIONS

Writing from Peking, May 5, Rev. Harry S. Martin describes two recent events of special interest at the capital: —

"The third American College banquet was held two weeks ago. This one was the first under the new government, and was in many ways different from the other two. President Eliot was the guest of honor, and everything Harvard was given a conspicuous place. The new banquet hall of the Wagon Lits Hotel (Va gon Le, if you please) was resplendent in college banners and pennants, a large Harvard banner grandly in evidence at the end of the room beyond the head table. The Stars and Stripes were draped with the striped flag of the new republic, and the numerous paper lanterns strung here and there bore the same emblems. About 140 Americans and Chinese gathered for the dinner. The air was kept alive with college cheers and songs, all ending in 'Eliot, Eliot, Eliot,' no matter from what college crowd it might come. One feature was especially noticeable as different from that of the first banquet held a year and a half ago. At that time nearly all of the Chinese, perhaps fifty of them, wore Chinese clothing and queues. At this dinner there was the same number of Chinese, while perhaps only five were in Chinese costume and only one had a queue, the others wearing the foreign evening dress.

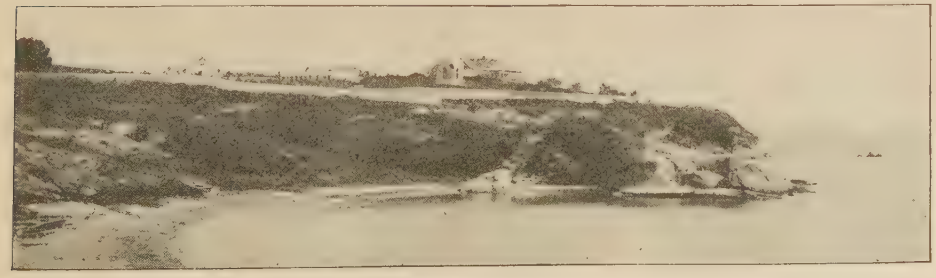
"The retiring president of the club was Alfred See, the newly appointed member of the Board of Communications. This new position makes him a member of the cabinet, with large powers. The new president of the club is Dr. W. W. Yen, under secretary of Yuan, who represented the president at the thanksgiving service. Most of the young returned students from America who were there have important positions in the new government. One man I was exceedingly glad to meet there was Mr. Tsur, of Shanghai. He was a very good friend of ours at Yale. He comes north now to teach in the Ch'ing

Hua (Indemnity) College. I believe he is to have some administrative work as well as teaching, and I am sure will do well.

"The speeches of the evening were all of a high order. Dr. Yen introduced the speakers in beautiful, appropriate English. Dr. Eliot said that of the many introductions he had received he had never heard a more admirable one than that given him by Dr. Yen. Dr. Eliot told of his mission as a student of economic and social conditions of the Orient. He is the representative of the educational department of the Carnegie Peace Endowment. For this department he hopes to gather scientific data that may be of value later. He spoke of two contributions that he hoped the East would receive from the West: the first, an emphasis upon inductive study (the Chinese emphasis has been upon mere routine memory work); the second, more sincere public spirit. Other speakers of the evening were Dr. Martin, Minister Calhoun, and Mr. Tsai. There was present through the whole evening an excellent spirit of comradeship and of hope for the future relations between the two republics.

A Young Men's Christian Association Celebration

"Another occasion of importance which we have recently enjoyed was the laying of the corner stone of the new Young Men's Christian Association building. This was where we saw the dignitaries of the new government. A large *peng* or mat shed was erected over the stone and the shed fitted up as a beautiful audience room. On the platform sat such men as Premier Tang Shao Yi; Mr. Tsai, of the Board of Education; Dr. Yen, representing the president; Sir John Jordan; Minister Calhoun, President Eliot, Pastor Cheng, of the London Mission, of whom you will hear more later as a great church leader; our own Pastor Jen, of the north chapel (Pastor Jen had his queue cut for the occasion, for he said he didn't wish to be too conspicuous as the only man with a queue); Dr. Martin; Mr. Tsai, director of the Ch'ing Hua school, and many others. Dr. Yen brought the greetings of President Yuan and told of the hope they had in the Association. The premier laid the stone, pronouncing it well laid and hoping that the foundation of the new government, so largely the work of young men, might be as firmly laid. Some of us wished that the premier would set a better example of morality to his fellow-countrymen by putting away an extra wife or so and by reforming his gambling habits. There is a very loyal feeling towards the Young Men's Christian Association held by all the missionaries, and hearty co-operation expressed. As I believe you know, Princeton men carry on the work here. There are five of them now, four for work with the Chinese and one for work among the marines. The new building, gift of Mr. John Wanamaker, will be a handsome, three-story brick structure, with gymnasium, audience room, offices, dormitories, and a large basement for boys' work."



PEITAIHO, WHERE THE NORTH CHINA MISSIONARIES REST

THE WIDE FIELD

INDIA

FINAL CENSUS RETURNS

Sundry notes concerning the 1911 census of India and its bearing on the missionary situation in that land have appeared in recent issues of the *Missionary Herald*. From the published reports of the final figures the *Dnyanodaya* has now made up the following tables, which reveal graphically the gain of Christianity during the decade: —

The Population of India by Religions

	1901	1911	Variation by per cent
Hindu	207,147,026	217,586,920	+ 5
Sikh	2,195,339	3,014,466	+38
Jain	1,334,148	1,248,142	— 6
Buddhist	9,476,759	10,721,453	+13
Zoroastrian	94,190	100,096	+ 6
Mussulman	62,458,077	66,623,421	+ 7
Christian	2,923,241	3,876,203	+33
Jew	18,228	20,980	+15
Animistic	8,584,148	10,295,168	+20
Minor Religions	129,900	37,101	—71
Total	294,361,056	313,323,981	+ 7

The Christian Population of India

	1901	1911	Increase by per cent
Burma	133,619	210,081	57
Bengal	278,366	357,914	29
Bombay	220,087	245,657	12
Central Provinces	27,966	34,697	24
Eastern Bengal and Assam	35,969	106,389	196
Madras	1,038,854	2,345,475	126
Punjab	71,864	198,106	176
United Provinces	102,955	177,949	73
Total	2,923,241	3,876,203	33

"The explanatory statement is made that all persons who said they were Hindus, Mohammedans, or Christians, etc., were recorded as such in the census schedules. Those who did not profess to belong to any recognized religion were entered under the name of their caste or tribe. In the course of tabulation all such persons were treated as Hindus if they belonged to a recognized Hindu caste, however low it might be. Those who belonged to jungle tribes outside the caste system, *e.g.*, the Bhils, Khonds, Garos, Todas, etc., were classed as Animists.' It must also be observed that ninety-seven per cent of the Buddhists are in Burma and that of the three per cent who live in India proper most are in Eastern Bengal and Assam, Bengal, Sikkim, and Kashmir. The large increase under Animists is mainly due to a different method of classification. Whether this fact also affects the very large increase among the Sikhs is not evident. However, there has been a notable revival among the Sikhs in the Punjab. The redistribution of Bengal and Eastern Bengal and Assam during the past decennium must also be borne in mind in connection with the report of the phenomenal increase of Christians in the latter province."

HERE AND THERE

A bequest of £10,000 has been intrusted to the London School of Tropical Medicine under conditions which include the establishment of a Research Scholarship tenable for two or three years. It is probable that the first scholar appointed on this foundation will make the human blood parasites the first object of his study, and that he will proceed to the west coast of Africa for this purpose.

Under the impulse of Andrew Murray's book, "The State of the Church," ministers and missionaries of the Dutch Reformed Church of South Africa held a conference in April to consider the conditions and problems of their work. Such a conference had never been held before; 287 were present; every province was represented, and the mission field as far as Nyasaland and Mashonaland. The spiritual earnestness of the meeting was remarkable; there was plain speaking, deep heart-searching, and open confession. Dr. Murray's presence and words made a profound impression. The sad fact impressed

on all hearts was the sin of prayerlessness. The conference closed with a solemn hour of devotion, from which men turned to their fields with new vision and purpose.

The great problem of China in these times of reconstruction is how to get rid of the untrained and ungoverned soldiery. About 600,000 Cantonese alone were enlisted at the time of the revolution. Plans for using them in public works, colonization, new agricultural schemes, etc., were proposed, but the man with the gun has learned his power and proposes to be consulted as to his future.

It is announced that a new mail service is to be opened this summer between San Francisco and Australia by the Oceanic Line, and that the United States Government has given the company a ten-year contract, the route to be by way of Honolulu to Pago Pago (port of Guam). The *Springfield Republican* in commenting upon this new line of communication remarks that the service will be especially appreciated by the Americans marooned at the new naval base at Pago Pago. A glance at a map of the South Seas suggests that a direct route from Guam to Honolulu would take vessels through Micronesia and close to the Caroline Islands. If so, some worthy American interests could be served by establishing a port of call at one of the islands occupied by the American Board.

Principal Fraser of Trinity College, Kandy, Ceylon, is authority for the statement that nineteen Americans and Europeans are in Ceylon as promoters of Hinduism. It is an astonishing fact that it should be left to men of the West, the product of Christian civilization, to become preachers and propagandists to Orientals of one of the religions of the East. Mr. Fraser adds that theosophy is the strongest anti-Christian influence in India and Ceylon.

The republic of China gives evidence of its purpose to rid the nation of the opium evil as soon as possible. President Yuan Shih Kai at Peking, following the example of President Sun at Nanking, has issued a proclamation against the cultivation and use of the drug. Dr. Sun during his administration appointed as commissioner for opium prohibition an able and trusty official who had spent several years in England. He also made Mr. E. W. Thwing, secretary of the International Reform Bureau, adviser of the government bureau for the prohibition of opium. It is said that at the beginning of the revolution General Li made it a capital offense in his army for a soldier to be found smoking opium.

Last year some influential Hindus at Bombay undertook to reform certain indecent features of the Shimga festival. Out of that effort was formed a Social Service League to seek more broadly the welfare of the city. As the year came round the campaign against the corruption of the Shimga festival was renewed. Counter attractions were arranged, many Indian ladies and gentlemen giving time and money to help the cause along ; an encouraging sign, the *Dnyanodaya* feels, of the movement of the time toward purity and decency by the method of overcoming evil with something positively better.

THE PORTFOLIO

Some African Snakes

When in Inanda the other day, Father Pixley, eighty-two years old, showed me where he shot a deadly *imamba* over seven feet long in his dining room. Its mate continued for a couple of weeks to swish around over the ceiling, but making excursions to the rooms below occasionally. One day it put its head through a hole in the ceiling, and Mr. Pixley blazed away, but missed. He was terribly cut up about it; said he had not made such a bad miss for years! Two or three days afterwards the *imamba* took possession of the guest room. Mr. Pixley placed a chair in the doorway and sat down to await his chance for a shot. Before he knew it the snake was all mixed up with his feet. The Board's veteran made a record jump in one direction, and the equally scared snake beat a retreat to its resort over the ceiling. The next week it was killed in the kitchen. This specimen was also over seven feet; average size, but very deadly.

At Table Mountain recently one of our church members was suddenly con-

AN INANDA PYTHON

fronted by an *imamba* that reared up as stiff as a rod, standing higher than his head, and only three or four feet away. Fortunately this man knew the right action; with great presence of mind he simply dropped in his tracks and never moved. After several minutes the *imamba* sank down into the grass and glided away. It seems that the *imamba* only strikes at objects about on a level with its head. This man knew that when the snake changed its position, it would probably move off.

MR. PIXLEY AT EIGHTY-ONE

Another of our congregation at this place sat down on hard ground with short grass. Thinking that he felt something moving under him, he jumped up to find a large puff-adder in death contortions. Our friend, of solid build, had plumped his approximately 200 pounds right on the adder's head, which had been crushed on the unyielding ground. Had the man sat a little to one side, there would have been a sadder story.

From Notes from Natal, by Rev. F. B. Bridgman, dated April 18, 1912.

The Lord's Prayer Corrected

For the use of the man who doesn't believe in Missions.

~~Our~~ *Father Who art in Heaven,*

~~Hallowed be Thy Name.~~

~~Thy Kingdom come.~~

~~Thy Will be done on Earth~~

~~As it is in Heaven.~~

Give ~~us~~ *me this day* ~~our~~ *my daily bread.*

And forgive ~~us~~ *me* ~~our~~ *my debts,*

~~As we forgive our debtors.~~

And lead ~~us~~ *me not into temptation,*

But deliver ~~us~~ *me from evil:*

~~For Thine is the Kingdom,~~

~~And the power,~~

~~And the glory,~~

~~Forever.~~ *Amen.*

The Turkish-Italian War in Fable

A Bad Man once set his Heart on Stealing a Dog that his Neighbor kept in a Corner of his Garden. But the Dog was Fierce, and Bit and Scratched the Thief, and would not be Taken. Its Owner was Lame, and had to Stay in his House. The Thief had the Audacity to order the Owner to command the Dog to let him take it; and when the Owner Refused, the Thief began to throw Stones at the Windows of the

House. One of the Stones went into the Stable and killed a Horse. The man then put a Fence across the Path that led to his House, to keep the Thief away. When the other People that used that Path Grumbled because the Path was Closed, the Owner asked them to help him Catch the Thief. And the Thief asked them to help him Get the Dog. So the People were Angry at the Owner, but still more Angry at the Thief.

MORAL: Honesty is the best Policy.

From The Orient of May 1, 1912.

Women and Children First

It has been noticed by a number of men engaged in famine relief work in China, that there are large numbers of women with children in need of help who have no husband on whom to depend for support. The question naturally arose as to what had become of the men. Inquiry showed that as a general thing the men died first and the women and children often survived them many weeks or months. The reason for this was found to be that the men gave the larger amount of food to the women, and especially the children, and thus sacrificed themselves in order to give their families the better chance.

Dr. Woods, the superintendent for North Kiangsu, one of those who inquired into this situation, asks, "Is not that stuff worth saving?"

From News Bulletin of Central China Famine Relief Fund.

THE BOOKSHELF

The Goodly Fellowship. By Rachel Capen Schauffler. New York: The Macmillan Co. Pp. 325. Price, $1.25 net.

Here it is at last, the long-awaited missionary novel! Not a missionary apologetic disguised with a veneer of story; not an Eastern tale with some missionary features introduced to catch the attention of a public beginning to take interest in missions; not a collection of missionary incidents; not a bigger "Lady of the Decoration"; but a genuine and stirring piece of fiction based on missionary life. A group of new and live characters appear on its pages, clearly drawn, of differing habits, ideals, and temperaments, whose contact produces unusual situations and much original dialogue. While the plot goes beyond the probabilities of life, its working out is consistent, and its conflicts are real and human.

It is evident that the author has written out of her heart. We are told that the book reflects the way in which this Vassar graduate, the daughter of an American Board missionary in Austria, who has lived in America since she was five years old, was brought to change her view that missions were "all foolishness," through coming to know the kind of work which had been done by her brother-in-law, the late Dr. Benjamin W. Labaree, the famous Persian missionary. Indeed it was the shocking murder of Dr. Labaree while in the midst of his missionary work that suggested the tragic climax of this novel and the solution of the problem with which it deals.

Hudson Taylor in Early Years: A Biography by Dr. and Mrs. Howard Taylor. By Mr. D. E. Hoste, General Director of the China Inland Mission. New York: George H. Doran Co. Pp. 512, including alphabetical index, maps of China, illustrations and portraits, and an introduction. Price, $2.25 net.

This volume suggests the influences which in various ways and in different degrees contributed to the personal character of Mr. Hudson Taylor. Access has been had to all the family letters of the Taylor family, and as a result the biography has been written with unusual accuracy and vividness by Mr. Taylor's children. As preparatory to a volume to be issued later depicting the activities of this illustrious missionary in connection with the development of the China Inland Mission, it shows a truly remarkable "growth of a soul." To all bearing the burden of securing

missionary candidates, this book shows how parents with missionary purpose and a spirit of sacrifice prompting them to offer their child for the service of the Lord may wield a tremendously formative influence at a time when the mind and will of youth are most susceptible. Every one who knows of Hudson Taylor and his work will welcome this book. Let not its size discourage one from reading it; it is full of spiritual stimulus. E. F. B.

The Stolen Bridegroom, and Other East Indian Idylls. By Anstice Abbott. New York: Fleming H. Revell Co. Pp. 157. Price, 75 cents net.

Under its English title, "Indian Idylls," this book was reviewed in the *Missionary Herald* a year or more ago. Now that it is published in the United States with its new title, taken from the first of the tales, we are glad to call attention to it again; for it is a book to know and deserves to be made more accessible to American readers.

Charmingly written, it takes the reader into the very life of the Indian woman, and makes him conscious of the burdens she bears and the restrictions that hedge her in on every side and crush out her very life. Miss Abbott's long experience in the very scenes she describes in these four delightful stories, full of life and action, give her the power to speak with authority. One cannot read this book and not be impressed with the measureless value of Christianity as a maker of the home and a redeemer of womanhood. At the same time, the awful persistence and curse of caste is made to appear in startling reality.

Miss Abbott's work in India as a missionary of the American Board was preeminently among the widows and in the zenana. All who have had the privilege of seeing her among her women, revealing in every word and act her love for them and her great sympathy, would have no doubt that, whenever she should choose to write from the fullness of her wide experience, her words would come from the heart and so awaken in the heart of the reader a sympathetic response.

These stories carry one absorbed to the end with the fascination of their pathos, their reality, and their exalted picture of the place of Christianity as a creator of character. J. L. B.

Kerala, the Land of Palms. By I. H. Hacker. London: London Missionary Society. Pp. 139. Illus. Price, 2 shillings.

In large print, with many pictures, some of them brilliantly colored plates, the London Missionary Society puts forth in this volume, in a way to interest children, a graphic account of life in Travancore, followed by one of life in the South Seas, where sails the missionary boat, *John Williams*.

The Revolt of Sundaramma. By Maude Johnson Elmore. New York: Fleming H. Revell Co. Pp. 160. Illus. Price, $1.00 net.

Mrs. Helen Barrett Montgomery, who writes the Foreword for this book, admits having opened the manuscript of it with languid interest, expecting to find "the usual missionary story of diluted value." She was happily surprised "to come upon a real human document, full of sympathy, insight, and local color." Such an introduction, added to the look of the book itself, with its attractive page, abundant and unusual illustrations, and alluring titles to its chapters, will make any one who sees this volume inclined to read it; and he will find therein all that is promised.

The Happiest Girl in Korea, and Other Stories from the Land of Morning Calm. By Minerva L. Guthapfel. New York: Fleming H. Revell Co. Pp. 106. Illus. Price, 60 cents net.

This book does for Korea what Miss Abbott has done for India in "The Stolen Bridegroom," though with perhaps a little less of literary finish and a little more regard for child readers. It is a capital book to interest the latter in mission lands.

OTHER BOOKS RECEIVED

"With You Always," a sequel to "Over against the Treasury," by Courtenay H. Fenn, D.D. Philadelphia: The Westminster Press. Pp. 238. Price, 75 cents; postage, 8 cents extra.

"The Owl's Nest: A Vacation among Isms," by Anne Gilbert. New York:

Fleming H. Revell Co. Pp. 123. Price, 75 cents net.

"The Strange Family: A Religious Story," by Rev. J. R. Goodpasture, M.A. Nashville, Tenn.: Goodpasture Book Co. Pp. 280. Bound in cloth, $1.25.

"The Spirit of Youth and the City Streets," by Jane Addams. New York: The Macmillan Co. Pp. 162. Price, 50 cents net.

"Mormonism: The Islam of America," by Bruce Kinney, D.D. New York: Fleming H. Revell Co. Illus. Pp. 189. Price, 50 cents net.

"The Good Shepherd and His Little Lambs," by Mrs. Hermann Bosch. New York: Longmans, Green & Co. Pp. 137. Price, 75 cents net.

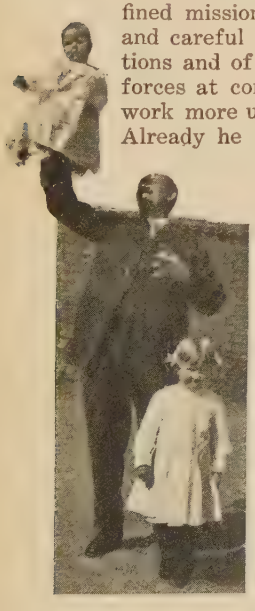
"The Mission of Our Nation," by James Franklin Love, D.D. New York: Fleming H. Revell Co. Pp. 240. Price, $1.00 net.

"Christianity and the Social Crisis," by Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. New York: The Macmillan Co. Pp. 429. Index. Price, 50 cents net.

"Early Stories and Songs: For New Students of English," by Mary Clark Barnes. New York: Fleming H. Revell Co. Pp. 145. Price, 60 cents net.

THE CHRONICLE

Dr. John R. Mott was a welcome visitor at the Prudential Committee meeting of June 10, when he outlined the plans for his trip to the mission fields of the East in behalf of the Continuation Committee of the Edinburgh Conference. He will seek to call together a body of representative and expert leaders, both foreign and native, men and women, in each of a score of defined missionary areas for extended and careful study of present conditions and of ways in which all the forces at command can be made to work more unitedly and effectively. Already he has assurance that the missionary forces of the world, through their authoritative representatives, are disposed to come together in this council of war for a new plan of campaign.



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That Dr. Atkinson's vitality is not all spent in the round of his hospital work at Mezereh, as that taxing ministry is described in a Field Note in this number from Mrs. Atkinson's pen, and that he has some cheerful sights to refresh his heart when he comes out of the wards, are evidenced by this picture of the Doctor romping with his children in their Turkish out-of-doors.

The death of Mrs. Jane Chamberlain Means at the home of her brother, Sec. E. E. Strong, at Auburndale, June 12, removes a loyal and loved member of the American Board circle. Though shut off by invalidism from the public activities and assemblies of the foreign missionary cause, she followed them with utmost interest and with intimate knowledge.

As vice-president of the Woman's Board of Missions and one of its corresponding secretaries, and, moreover, as the special friend of the West Central Africa Mission, whose establishment was due to the investigations of her husband, the late Sec. John O. Means, she poured a constant stream of sympathy and cheer into one and another of the Board's fields. Many will miss her letters and the help of a visit with her during furlough days.

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DEPARTURES

June 11. From Boston, Rev. and Mrs. Henry K. Wingate, returning to the Western Turkey Mission.

ARRIVALS IN THIS COUNTRY

May 1. At New York, Miss Esther B. Fowler, of the Marathi Mission.

May 8. At Boston, Mr. and Mrs. William E. Hitchcock, of the Ceylon Mission.

May 30. At Seattle, Rev. Paul L. Corbin, of the Shansi Mission.

May 31. At New York, Rev. Charles L. Storrs, Jr., of the Foochow Mission.

June 14. At Boston, Rev. and Mrs. Charles N. Ransom, of the Zulu Branch of

the South Africa Mission, and Drs. William and Libbie S. Cammack, of the West Africa Mission.

ARRIVALS ON THE FIELD

April 20. At Aintab, Turkey, Mr. Luther R. Fowle.

May 13. At Kobe, Japan, Miss H. Frances Parmelee.

May 25. At Constantinople, Rev. and Mrs. F. W. Macallum.

BIRTH

April 27. At Tottori, Japan, a son to Rev. and Mrs. Henry J. Bennett.

DEATHS

May 12. At Hanford, Cal., Rev. Lysander T. Burbank, eighty-three years of age. Mr. and Mrs. Burbank were missionaries of the Board from 1860 to 1871. Mrs. Burbank and five children survive him.

June 1. At Banning, Cal., Miss Martha H. Pixley, of the Zulu Branch of the South Africa Mission. (See Editorial Notes.)

June 6. At Hanover, N. H., Dr. Wilson A. Farnsworth, formerly of Western Turkey Mission. (Fuller notice next month.)

June 12. At Auburndale, Mass., Mrs. John O. Means.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	3 82	
Bethel, Cong. ch.	10 00	
Bridgton, 1st Cong. ch.	22 25	
Hampden, Friend,	5 00	
Princeton, Cong. ch.	8 00	
Rockland, Alena L. Young, for India,	1 50	50 57

New Hampshire

Gilmanton Iron Works, Cong. ch.	2 38	
Hampton, Cong. ch.	45 37	
Hanover, Friends, for Aruppukottai,	60 00	
Keene, Court-st. Cong. ch.	50 00	
Manchester, Franklin-st. Cong. ch.	160 00	
Nashua, C. H. Bliss,	2 00	
Nelson, Cong. ch.	19 00	
North Hampton, Cong. ch.	15 00	
Tilton, Cong. ch.	75 77	
Troy, Trin. Cong. ch.	6 00	
Wilmot, 1st Cong. ch.	10 00	445 52

Vermont

Barre, Cong. ch.	36 76	
Bennington, 2d Cong. ch.	78 40	
Coventry, Cong. ch.	8 00	
Fairlee, Federated Cong. ch.	9 00	
Jericho, 2d Cong. ch., toward support Rev. Wm. Hazen,	12 50	
Ludlow, Cong. ch.	4 40	
St. Albans, 1st Cong. ch.	87 30	
Williston, Cong. ch.	15 00	
Windsor, Old South Cong. ch., of which 7.50 from Ladies' Aid Soc. and 2.50 from Mrs. A. W.	10 00	
——, Welsh Cong. Union,	18 84	280 20

Massachusetts

Amherst, 1st Cong. ch.	96 00	
Andover, Free Christian ch., 100.05; Rev. Chas. C. Torrey, 10,	110 05	
Beverly, 2d Cong. ch.	7 50	
Boston, Union Cong. ch., Cyrus N. Richardson, 5; H. Fisher, 500,	505 00	
Brockton, C. P. H.	5 00	
Brookline, Mrs. and Miss Alford, for Madura,	48 00	
Buckland, Cong. ch.	15 66	
Cambridge, Prospect-st. Cong. ch.	181 96	
Centerville, Rev. Elihu Loomis,	15 25	
Dalton, Mrs. Hannah C. Severance,	5 00	
Deerfield, Ortho. Cong. ch.	10 24	
Dover, Evan. Cong. ch.	6 04	
East Bridgewater, Union Cong. ch., of which 20 from H. W.	40 00	
Easthampton, 1st Cong. ch.	1 67	
Fitchburg, Finnish Evan. Cong. ch.	10 80	
Florence, Cong. ch.	30 00	
Foxboro, Bethany Ortho. Cong. ch.	70 18	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	125 00	
Hanson, 1st Cong. ch.	5 00	
Haverhill, West Cong. ch., Mrs. Amos Hazeltine, in memory of Amos Hazeltine,	11 00	
Holyoke, Alfred S. Packard,	10 00	
Hyannis, Cong. ch.	4 00	
Hyde Park, 1st Cong. ch., 120.35; Clarendon Cong. ch., 3.69,	124 04	
Leominster, F. A. Whitney,	15 00	
Littleton, Ortho. Cong. ch.	15 75	
Longmeadow, 1st Cong. ch., Benev. Asso., toward support Dr. G. C. Raynolds,	56 70	
Lowell, Kirk-st. Cong. ch.	138 00	
Lynn, 1st Cong. ch., Two friends,	10 00	
Medford, Union Cong. ch., Woman's Christian League,	5 00	
Melrose, Ortho. Cong. ch.	103 00	
Milton, 1st Evan. Cong. ch.	35 25	
Mittineague, Cong. ch.	30 45	
Natick, 1st Cong. ch.	85 00	
New Bedford, Trin. Cong. ch.	17 64	
Newbury, 1st Cong. ch.	30 96	
Newtonville, Rev. D. Brewer Eddy, to const. RUSSELL EDDY, H. M.	100 00	
Northampton, Edwards Cong. ch., for Pangchwang, 213.50; W., 290,	503 50	
Northbridge, Rockdale Cong. ch.	10 00	
Norwood, 1st Cong. ch.	66 00	
Plympton, Cong. ch.	8 00	
Reading, Cong. ch.	65 73	
Revere, Trinity Cong. ch.	20 00	
Sharon, 1st Cong. ch., toward support Rev. W. H. Sanders,	34 01	
Somerset, Cong. ch.	8 27	
Southboro, Pilgrim Cong. ch.	18 34	
South Hadley, Cong. ch.	22 50	
South Weymouth, Old South Cong. ch.	28 14	
Spencer, Mrs. Sybil A. Temple,	20 00	
Springfield, Hope Cong. ch., toward support Rev. B. V. Mathews, 179.70; Faith Cong. ch., 50; U. C., 10,	239 70	
Swampscott, 1st Cong. ch.	21 15	
Taunton, Trin. Cong. ch., 120; East Cong. ch., 10.51; Marcus A. Rhodes, 10,	140 51	
Upton, 1st Cong. ch.	20 09	
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook,	45 97	
Westboro, Evan. Cong. ch.	46 30	
West Medford, Cong. ch.	64 57	
West Yarmouth, Cong. ch.	1 50	
Whitinsville, Friend,	250 00	
Worcester, Hope Cong. ch., A. E. Jewell,	5 00	
——, A deceased friend,	1,816 00	5,535 42
Legacies.—Northampton, Martha A. Weller, by John A. Sullivan, Ex'r,	4,913 47	
Springfield, Mrs. Roxalana C. Kibbe, by H. W. Bosworth, Ex'r, add'l,	3,500 00	

Winchester, Charles E. Conant, by Rev. Frederick H. Page, Ex'r, 500 00—8,913 47

14,448 89

Rhode Island

Pawtucket, Park-pl. Cong. ch., John W. Little, 25 00
Providence, Beneficent Cong. ch., Anna T. White, 10 00——35 00

Young People's Societies

MAINE.—Hampden, Y. P. S. C. E., 5; Warren, Y. P. S. C. E., 1, 6 00
VERMONT.—Ludlow, Jun. Y. P. S. C. E., 10; Richmond, Jun. Y. P. S. C. E., toward support Rev. Wm. Hazen, 2, 12 00
MASSACHUSETTS.—Billerica, Orthodox Y. P. S. C. E., for Mt. Silinda, 15; Boston, Immanuel-Walnut-av. Y. P. S. C. E., of which 115 toward support Dr. Wm. T. Lawrence and 5 for Madura, 120; Brockton, South Y. P. S. C. E., for Mindanao, 30; Greenfield, 2d Y. P. S. C. E., for Paotingfu, 10; Medfield, 2d Jun. Y. P. S. C. E., for work in Turkey, 5; Reading, Y. P. S. C. E., for Madura, 30; Springfield, Hope Y. P. S. C. E., toward support Rev. B. V. Mathews, 25; West Newbury 2d Y. P. S. C. E., 2, 237 00

255 00

Sunday Schools

MAINE.—Bath, Cong. Sab. sch., for Madura, 55; Brunswick, 1st Parish Cong. Sab. sch., for China, 25, 80 00
VERMONT.—Newfane, Cong. Sab. sch. 3 00
MASSACHUSETTS.—Boston, Highland Cong. Sab. sch. (Roxbury), 10.14; Hyde Park, Cong. Sab. sch., 5; Lynn, North Cong. Sab. sch., for China, 6 50; Medford, Union Cong. Sab. sch., 10; New Bedford, Trin. Cong. Sab. sch., 14.81; Springfield, Hope Cong. Sab. sch., toward support Rev. B. V. Mathews, 12.35; Tyngsboro, Evan. Cong. Sab. sch., 2, 60 80

143 80

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch., 100; Mrs. Josiah T. Peck, 10, 110 00
Durham, Cong. ch. 20 00
East Haddam, 1st Cong. ch. 12 50
East Hartland, Cong. ch. 5 00
East Windsor, 1st Cong. ch., for native preacher, Turkey, 106 00
East Woodstock, Cong. ch. 14 00
Griswold, 1st Cong. ch. 15 00
Hartford, 1st Cong. ch., Emma Bunce, 17; Mrs. John W. Cooke, Misses C. E. and K. C. Camp, Mr. and Mrs. Chas. C. Russ, toward support Mrs Edw. Fairbank, 700, 717 00
Huntington, Cong. ch. 30 35
Meriden, Center Cong. ch. 55 00
Middletown, 1st Cong. ch. 14 88
New Haven, Westville Cong. ch. 15 01
New London, 1st ch. of Christ, 71 34
Norwichtown, In memory of Rev. C. T. Waitzel, 10 00
Plainfield, 1st Cong. ch. 7 51
Salisbury, Cong. ch. 2 50
Saybrook, Agnes A. Acton, toward support Miss E. B. Campbell, 250 00
Sharon, 1st Cong. ch. 8 26
Southington, 1st Cong. ch. 10 73
Thomaston, Cong. ch. 36 41
Torrington, Center Cong. ch., toward support Rev. and Mrs. S. R. Harlow, 63 63
Willington, Cong. ch. 4 00
Windsor Locks, Cong. ch. 83 22
Winsted, 1st Cong. ch. 41 04—1,703 38

New York

Arcade, Cong. ch. 8 29
Brooklyn, ch. of the Pilgrims, 945.32; Lewis-av. Cong. ch., 86.40; Puritan Cong. ch., 25; Mr. and Mrs. Woolworth, 25; E. F. Carrington, 10; Geo. R. McAuslan, for Aruppukottai, 4, 1,095 72
Buffalo, 1st Cong. ch., toward support Rev. C. M. Warren, 80; Fitch Mem. Cong. ch., 15; Plymouth Cong. ch., for Aruppukottai, 3, 98 00
Flushing, 1st Cong. ch., for Sivas, 268 05
Geneva, Miss C. A. Lathrop, 5 50
Lysander, Cong. ch. 9 88
Mt. Vernon, 1st Cong. ch., Mrs. F. M. Bean, 5 00
New York, Christ Cong. ch., 23.08; D. S. Bennett, for village schools, Vadala, 100, 123 08
Paris, Cong. ch. 5 00
Spencerport, 1st Cong. ch. 14 28
Syracuse, Geddes Cong. ch. 25 00
Warsaw, Cong. ch. 26 34—1,684 14

New Jersey

Atlantic City, Charles M. Morton, 25 00
East Orange, 1st Cong. ch. 91 83
Grantwood, Cong. ch. 16 00
Jersey City, Waverly Cong. ch. 8 27
Lawrenceville, J. F. Stearns, 1 00
Little Ferry, Evan. Cong. ch. 3 00
Montclair, Alice E. Chandler, 3; Grace G. Henry, 2, 5 00
Newark, 1st Jube Mem. Cong. ch., Mary E. Eddy, 10 00
Upper Montclair, Christian Union ch., of which 5 for Madura, 137 00
Westfield, Cong. ch. 157 40——454 50

Pennsylvania

Bryn Mawr, In memory of W. E. P., for work of Rev. J. P. Jones, 50 00

Ohio

Cincinnati, Lawrence-st. Cong. ch., 15; Columbia Cong. ch., 9, 24 00
Cleveland, Park Cong. ch., 35; Cyril Cong. ch., 35, 70 00
Columbus, South Cong. ch. 20 00
Isle St. George, Cong. ch. 2 00
North Olmsted, Friend, 2 00
Springfield, Mr. and Mrs. J. Frank Pettibone, for Pangchwang, 7 50
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122 00
Wellington, H. B. Hamlin, 15 00——262 50

Maryland

Baltimore, Associate Cong. ch. 88 95

Virginia

Legacies—Herndon, Elizabeth G. Sweetser, by H. W. Blanchard, Ex'r, 200 00

North Carolina

Tryon, Cong. ch. 30 00

South Carolina

Charleston, Plymouth Cong. ch., Woman's Miss. Union, 5 00

Georgia

Atlanta, ch. of Christ, Atlanta University, 10 00

Florida

Jacksonville, Union Cong. ch. 60 00
Melbourne, Cong. ch., toward support Dr. P. T. Watson, 13 08
Pomona, Cong. ch., Rev. Moses C. Welch, 5 00
Tavares, Cong. ch. 10 52——88 60

Young People's Societies

CONNECTICUT.—Colchester, Y. P. S. C. E., 5; Plainfield, Y. P. S. C. E., 9.75, 14 75
NEW YORK.—Antwerp, Y. P. S. C. E., 5; Baiting Hollow, Y. P. S. C. E., 12.50; New York, Manhattan Guild, toward support Rev. and Mrs. F. B. Bridgman, 154.42; do., Broadway Tab., Y. P. S. C. E., for Harpoot, 30;

do., Forest-av. Y. P. S. C. E., 10; do., Y. P. S. C. E. Rally, 5, 216 92
OHIO. — Fredericksburg, Y. P. S. C. E., for Shaowu, 5 00
236 67

Sunday Schools

CONNECTICUT. — New Haven, Westville Cong. Sab. sch., 10.99; Woodstock, 1st Cong. Sab. sch., for Hadjin, 12.14, 23 13
NEW YORK. — Sidney, 1st Cong. Sab. sch., 15; Spring Valley, Cong. Sab. sch., 5, 20 00
NEW JERSEY. — Montclair, 1st Cong. Sab. sch., for Adana, 30; Plainfield, Cong. Sab. sch., 43, 73 00
116 13

INTERIOR DISTRICT

Illinois

Aurora, E. E. Bouslough, 200 00
Canton, 1st Cong. ch. 20 00
Chicago, Moody ch., for Adana, 50; Pilgrim Cong. ch., of which 30 from H. L. Kellogg, for Smyrna, 39.88; West Pullman Cong. ch., 12; Bethlehem Cong. ch., Woman's Soc., 10; Jefferson Park Cong. ch., 5, 116 88
Des Plaines, Cong. ch. 12 15
Earlville, J. A. D. 25 00
Galva, 1st Cong. ch. 50 00
Geneva, Cong. ch. 40 00
Harvey, Rev. J. F. Flint, 1 00
Mattoon, 1st Cong. ch. 18 60
Mound City, Pilgrim Cong. ch. 10 45
Rockefeller, Cong. ch. 6 00
Rockford, 1st Cong. ch. 48 65
Seward, R. E. Short, 100 00
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 100 00
Wilmette, 1st Cong. ch. 69 98
Wyoming, Cong. ch. 29 00
——, A deceased friend, 4,000 00—4,847 71

Michigan

Clinton, Cong. ch. 50 00
Detroit, 1st Cong. ch., of which 250 toward support Rev. J. H. Dickson, 325 00
Grand Rapids, 2d Cong. ch. 30 00
Imlay City, Cong. ch. 24 00
Middleville, Cong. ch. 6 20
Romeo, Cong. ch. 20 00—455 20

Wisconsin

Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, of which 30 from Woman's Miss. Soc. 254 00
Evansville, Cong. ch. 87 73
La Crosse, 1st Cong. ch. 15 00
Madison, G. H. Wells, 40 00
Mazomanie, Cong. ch. 10 00
Milwaukee, Wm. C. White, for work of Talas Hospital, 528 00
Park Falls, Cong. ch. 5 00
Platteville, Cong. ch., to const. H. P. SCHRODER, H. M. 100 00
Potosi, Mrs. Thomas Davies, 50 00
Sparta, 1st Cong. ch. 120 00
Wauwatosa, Cong. ch. 100 00—1,449 73

Minnesota

Barnesville, 1st Cong. ch. 16 00
Benson, Pilgrim Cong. ch. 4 00
Minneapolis, Plymouth Cong. ch., 163.99; 5th-av. Cong. ch., 50; Forest Heights Cong. ch., 30; 1st Cong. ch., Cyrus Northrop, Jr., 5, 248 99
Northfield, Rev. Fred B. Hill, toward support Rev. A. A. McBride, 400 00—668 99

Iowa

Central City, Cong. ch. 5 00
Des Moines, Plymouth Cong. ch., Elliot S. Miller, 25 00
Emmetsburg, Cong. ch. 43 15
Lake View, Cong. ch. 3 35
Ottumwa, 1st Cong. ch. 40 00—116 50

Missouri

Kansas City, F. L. Bidwell, 10 00
Springfield, 1st Cong. ch. 30 00—40 00

North Dakota

Elbowoods, Cong. ch., for Pangchwang, 5 00
Eldridge, Cong. ch. 4 00
Jamestown, 1st Cong. ch. 19 00—28 00

South Dakota

Canova, Cong. ch., for Aruppukottai, 10 00
Conata, Cong. ch. 1 92
Yankton, Cong. ch. 54 55—66 47

Nebraska

Creighton, Cong. ch., Woman's Soc., for Pangchwang, 15 00
Norfolk, German Zion Cong. ch. 3 80
Ravenna, 1st Cong. ch. 23 60—42 40

Kansas

Hutchinson, 1st Cong. ch. 10 24
Lawrence, Plymouth Cong. ch. 50 00
Partridge, Cong. ch. 10 00
Valley Falls, Cong. ch. 2 25—72 49

Colorado

Denver, Ohio-av. Cong. ch. 41 25
Longmont, Cong. ch. 36 00—77 25

Young People's Societies

ARKANSAS. — Rogers, Y. P. S. C. E., for Shaowu, 5 00
ILLINOIS. — Waukegan, 1st Y. P. S. C. E., for Aruppukottai, 5 00
IOWA. — Dubuque, Jun. Y. P. S. C. E. of Immanuel Ger. Cong. ch. 5 00
15 00

Sunday Schools

INDIANA. — Terre Haute, Plymouth Cong. Sab. sch., for Madura, 3 00
ILLINOIS. — Chicago, Millard-av. Cong. Sab. sch., 20; Dwight, Cong. Sab. sch., for Shaowu, 15; Kewanee, Cong. Sab. sch., for Mt. Silinda, 43.95; Mattoon, 1st Cong. Sab. sch., 12.40; Pecatonica, Cong. Sab. sch., 1.76, 93 11
MICHIGAN. — Frankfort, Cong. Sab. sch., 5; Standish, Cong. Sab. sch., 3.10, 8 10
SOUTH DAKOTA. — Lebanon, Cong. Sab. sch. 4 30
COLORADO. — Denver, Plymouth Cong. Sab. sch., 25; Fort Collins, Plymouth Cong. Sab. sch., for Pangchwang, 10; Greeley, 1st Cong. Sab. sch., for Mt. Silinda, 7.50, 42 50
151 01

PACIFIC DISTRICT

Arizona

Prescott, 1st Cong. ch. 10 00

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native helper, Madura, 11 00

Washington

Coupeville, Cong. ch. 10 00
Pataha City, Cong. ch. 2 00
Washougal, Cong. ch. 10 00—22 00

Oregon

Hillsboro, Cong. ch. 8 26
Woodburn, Bethel Cong. ch. 3 75—12 01

California

Benicia, Cong. ch. 5 00
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Claremont, Cong. ch., of which 300 from Laymen's Union, toward support Rev. C. A. Stanley, 404 29
Corona, Cong. ch., for Inghok, 5 00

Escondido, Cong. ch. 4 65
Eureka, 1st Cong. ch. 10 00
Fresno, Mrs. Kohar Koprielian, 3 00
Graham, Cong. ch. 31 00
Haywards, Eden Cong. ch. 10 00
La Jolla, Cong. ch. 15 50
Los Angeles, Plymouth Cong. ch., 139.50; 1st Cong. ch., of which 45.74 toward support Rev. Fred. P. Beach, 130.33; Mt. Hollywood Cong. ch., 30.35; Pilgrim Cong. ch., 10.85; Olivet Cong. ch., 4.39; Friend, 100, 415 42
Ontario, Cong. ch. 52 08
Pasadena, 1st Cong. ch., 93; Lake-av. Cong. ch., 16.71; North Cong. ch., 5.40, 115 11
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Ramona, Cong. ch. 3 25
Redlands, Cong. ch. 116 25
Redondo, Cong. ch. 27 14
Riverside, 1st Cong. ch. 86 80
San Bernardino, 1st Cong. ch. 12 56
San Diego, 1st Cong. ch., 57.07; Logan Heights Cong. ch., 7.60, 64 67
San Francisco, Bethlehem Cong. ch. 3 00
San Jacinto, Cong. ch. 1 22
Sherman, Cong. ch. 7 75—1,480 69

Hawaii

Honolulu, Central Union ch., 3,093.40; through Hawaiian Board, 164.10, 3,257 50

Young People's Societies

WASHINGTON.—Ione, Y. P. S. C. E., for Pangchwang, 5 00
OREGON.—Clackamas, Y. P. S. C. E., for Arup-pukottai, 6 25
CALIFORNIA.—Claremont, Int. Y. P. S. C. E., for Mindanao, 40; San Diego, 1st Y. P. S. C. E., for Harpoot, 10, 50 00
61 25

Sunday Schools

NEVADA.—Reno, 1st Cong. Sab. sch. 5 97
OREGON.—Freewater, Federated Cong. Sab. sch. 3 16
CALIFORNIA.—Bakersfield, 1st Cong. Sab. sch., for Mt. Silinda, 30; Claremont, Cong. Sab. sch., 9, 39 00
48 13
CALIFORNIA.—*Less*, Long Beach, Cong. Sab. sch., to cancel item in May *Herald*, 25 00
23 13

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,798 61
For salary of teacher, Inanda, 50 00
For drugs for girls' school, Kusaie, 25 00
For medical grant for North China missionary, 25 00
For ladies' residence, Abbie B. Child School, Diongloh, 1,430 51—14,329 12

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 5,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Henrietta F. Brewer, Oakland, California, *Treasurer* 1,000 00
(From Southern Branch, for work in West Africa), 20 00
(From Pasadena, toward support Rev. W. L. Curtis), 13 00—1,033 00
20,362 12

Additional Donations for Special Objects

MAINE.—Auburn, Rev. Herbert P. Woodin, for church, care Rev. E. H. Smith, 5; Portland, Mrs. Converse E. Leach, for pupil, care Mrs. Giles G. Brown, 5; do., Friend, for evangelistic work, care Rev. J. P. McNaughton, 50, 60 00
NEW HAMPSHIRE.—Exeter, Mrs. Elizabeth S. Hall, for hospital, care Dr. H. N. Kinnear, 138 00
VERMONT.—Chelsea, Cong. Sab. sch., of which 6.86 for orphanage, care W. E. D. Ward, and 6.85 for orphanage, care Rev. Wm. Hazen, 13 71
MASSACHUSETTS.—Andover, South Cong. ch., for sanitary improvements, care Rev. J. X. Miller, 32.50; do., Rev. Wm. L. Ropes, for Sivas Normal School, care Rev. E. C. Partridge, 5; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 60; do., Mrs. A. C. Thompson, for pupil, care Rev. H. M. Irwin, 50; do., Azniv Beshgeturian, for pupils, care Miss M. E. Kinney, 5; Dalton, Friends, for Diongloh church, Foochow, 250; Danvers, S. S. D., for hospital work, care Dr. H. N. Kinnear, 5; East Northfield, Readers of the *Record of Christian Work*, for medical missions, care Rev. C. T. Erickson, 40; Fall River, 1st Cong. Sab. sch., for church, care Rev. E. H. Smith, 50; Fitchburg, Y. P. S. C. E. of the Calvinistic Cong. ch., for orphan, care Rev. W. O. Ballantine, 20; Gilbertville, Friend, for pupil, care Miss M. E. Andrews, .50; Holyoke, 2d Cong. ch., Friday Club, for use of Miss S. R. Howland, 5; Newton, Rev. C. H. Patton, for new dormitory, care Rev. Thomas King, 25; Newton Center, 1st Cong. ch., for work, care Rev. Edw. Fairbank, 25; Northampton, Edwards Cong. ch., Mrs. W. G. Sperry, for Sperry Bed in hospital, care Dr. F. F. Tucker, 11.50; Southampton, H. B. Lyman, for hospital, care Dr. H. N. Kinnear, 15; Springfield, Hope Cong. ch., Dr. and Mrs. R. A. Clark, for native helper, care Dr. F. F. Tucker, 15; Whitinsville, Y. P. S. C. E., for assistant to Rev. R. A. Hume, 50; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 30, 694 50
RHODE ISLAND.—Providence, Arthur W. Claflin, for hospital, care Dr. W. A. Hemingway, 25 00
CONNECTICUT.—Burnside, Miss M. J. Elmore, for hospital work, care Dr. H. N. Kinnear, 5; Danbury, Geo. McArthur, for work, care Rev. J. P. McNaughton, 50; Hartford, Center Cong. Sab. sch., for work, care Rev. E. H. Smith, 36.33; do., The Misses Camp, for Annie Tracy Riggs Hospital, 10; Newington, Cong. Sab. sch., for pupil, care Miss M. E. Andrews, 20; Norwich, 1st Cong. Sab. sch., for boys' school, care Rev. E. H. Smith, 32; Suffield, Four young people, for Bible-woman, care Rev. J. P. Jones, 25; Tolland, Union Mission Study Club, for use of Mrs. J. S. Porter, 7, 185 33
NEW YORK.—Binghamton, 1st Cong. ch., for use of Rev. W. M. Zumbro, 5; do., Chas. W. Loomis, for native worker, care Dr. L. H. Beals, 20; Brooklyn, Immanuel Cong. ch., for pupil, care Rev. R. S. Stapleton, 35; do., Miss Marion, for scholarship, care Miss J. R. Hoppin, 20; do., Mrs. Edwin G. Warner, for St. Paul's Inst., 10; do., Mr. and Mrs. Woolworth, for use of Rev. F. E. Jeffery, 10; Buffalo, 1st Cong. ch., for work, care Rev. J. S. Porter, 21.25; Lockport, King's Guild, for work, care Rev. R. S. M. Emrich, 5; New York, Bedford-pk. Cong. ch., for pupil, care Rev. R. A. Hume, 20; do., Broadway Tab. Cong. Sab. sch., Adult class, of which 50 for Kessab church building fund, care Rev. J. E. Merrill, and 50 for pupil, care Rev. F. F. Goodsell, 100; do., Broadway Tab. Cong. Sab. sch., Chinese Dept., for work, care Rev. H. S. Martin, 25; do., Broadway Tab. Y. P. S. C. E., for work, care Mrs. R. S. Stapleton, 30; do., D. S. Bennett, for village school, care Rev. E. Fairbank, 50; do., Elizabeth Cochran, for pupil, care Rev. Wm. Hazen, 50; do., Miss H. L. Thomas, for boys' school, care Rev. E. H. Smith, 10; Rochester, South Cong. ch., Girls' Club, for pupil, care Rev. H. C. Hazen, 10; Smyrna, Martha H. Northup, for hospital work, care Dr. H. N. Kinnear, 2; Utica, Bethesda Cong. ch., of which 10 for work, care Rev. J. P. Jones, and 10 for work, care Rev. Mark Williams, 20; White Plains, Westches-

ter Cong. ch., for work, care Rev. A. A. McBride, 200, 643 25

NEW JERSEY. — Collingswood, Friends, for work, care Rev. E. H. Smith, 40; Newark, 1st Cong. ch., Jube Mem., Johanna Weiss, for native teacher, care Dr. T. B. Scott, 25; Stockholm, Josephine, Sarah, and Mary Walther, each 5, for use of Dr. and Mrs. H. N. Kinnear, 15, 80 00

PENNSYLVANIA.—Bryn Mawr, Presb. Sab. sch., for scholarship, St. Paul's Inst., 40; Harrisburg, Daniel S. Lowe, for boys' boarding school, care Rev. E. H. Smith, 15, 55 00

OHIO. — Cincinnati, Isabella A. Kolbe, for pupil, Oorfa, 10; Cleveland, Rev. Dwight Goddard, for church, care Rev. Lewis Hodous, 50; Oberlin, the Oberlin-Shansi Mem. Asso., for native helper, Shansi, 83.33; do., Mrs. L. C. Wattles, for land for Monastir Girls' School, care Miss M. L. Matthews, 25; do., Friend, for work in Balekessir, care Rev. J. P. McNaughton, 150; Toledo, E. H. Rhoades, for purchase of land, care Rev. J. X. Miller, 20, 338 33

DISTRICT OF COLUMBIA. — Washington, Mrs. John Hay, through Miss E. M. Stone, for *Zornitsa*, 50 00

SOUTH CAROLINA. — Greenwood, Y. P. S. C. E., of Brewer Normal and Indus. Inst., for use of Miss Sarah Stimpson, 6 00

GEORGIA. — Atlanta, ch. of Christ, Atlanta University, of which 10 for work, care Rev. L. S. Crawford, and 5 for pupil, care Rev. Wm. Hazen, 15 00

TENNESSEE. — Nashville, Sarah Scroggins, for pupil, care Miss Martha Wiley, 10 00

LOUISIANA. — ———, W. H. M. U., of which 3 for work, care Miss S. Holt, and 2 for pupil, care Miss S. R. Howland, 5 00

ILLINOIS.—Chicago, Grace Cong. Sab. sch., for native worker, care Rev. H. M. Bissell, 12.50; do., E. H. Pitkin, for purchase of land, care Rev. J. X. Miller, 100; do., Mrs. Emma H. Tuthill, for hospital, care Dr. H. N. Kinnear, 5; ———, Friend, for work in Japan, 1, 118 50

MICHIGAN.—Grand Rapids, 2d Cong. ch., Brotherhood, for pupil, care Rev. J. X. Miller, 15; do., East Cong. Sab. sch., Mrs. Hancock's class of boys, for pupil, care Rev. J. X. Miller, 15; Kalamazoo, 1st Cong. Sab. sch., for pupil, Oorfa, 5, 35 00

WISCONSIN. — Florence, Harald Rasmussen, for hospital, care Dr. H. N. Kinnear, 1 00

MINNESOTA. — Excelsior, Cong. ch., Men's Brotherhood, for boys' school, care Rev. H. K. Wingate, 50; Lake City, 1st Cong. ch., Mission Band, for pupil, care Miss S. L. Peck, 5; Minneapolis, L. E. Jepson, 25, Hiram A. Scriver, 25, and Mr. and Mrs. S. W. Pond, 15, all for boys' school, care Rev. H. K. Wingate, 65; Northfield, Rev. F. B. Hill, 200, G. M. Phillips, 25, and Mr. Cowling, 10, all for do., care do., 235, 355 00

IOWA. — Cedar Falls, Cong. ch., Friends, for work, care Miss Delpha Davis, 17; Decorah, Ada Tracy, for boys' school, care Rev. H. K. Wingate, .50; Emmetsburg, Cong. Sab. sch., Prim. Dept., for pupils, care Rev. E. Pye, 3; Grinnell, Cong. Sab. sch., Mrs. L. W. Taylor's class, for use of Miss Delpha Davis, 10, 30 50

MISSOURI. — St. Louis, 1st Cong. Sab. sch., toward completion and equipment of Mt. Silinda Hospital, care Dr. W. L. Thompson, 25 00

SOUTH DAKOTA. — Veblen, C. C. Hoagland, for bed in hospital, care Dr. and Mrs. F. F. Tucker, 15 00

NEBRASKA. — Hastings, Friends, for work, care Miss S. W. Orvis, 25; Verdon, Jennie Robertson, for hospital, care Dr. H. N. Kinnear, 1, 26 00

IDAHO. — Post Falls, Mrs. Thomas J. Russell, for hospital, care Dr. H. N. Kinnear, 1 50

WASHINGTON. — Bellingham, Mrs. C. S. Teel, for memorial chapel, care Mrs. M. M. Webster, 50 00

CALIFORNIA. — Little Lake, 1st Cong. ch., 10, and Y. P. S. C. E., 15, both for pupil, care Rev. F. E. Jeffery, 25; Ocean Park, Nellie Bruggemeyer, for Bible-woman, care Miss M. E. Andrews, 25 San Jacinto, Cong. Sab. sch., for orphan, care Rev. R. A. Hume, 9; San Jose, G. W. Wetmore, of which 50 for use of Dr. and Mrs. H. N. Kinnear and 50 for use of Rev. W. O. Pye, 100, 159 00

HAWAII. — Honolulu, Central Union ch., Wm. A. Bowen, for industrial work, care D. C. Churchill, 100 00

CANADA. — Toronto, Havergal Sorority, for pupil, care Miss Annie E. Gordon, 15 00

MEXICO.— Mexico, A friend of Africa, for work, care A. J. Orner, 25 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For work, care Mrs. H. I. Gardner,	3 00	
For work, care Mrs. M. C. Winsor,	3 00	
For work, care Dr. W. A. Hemingway,	50 00	
For work, care Miss A. S. Browne,	50 00	
For work, care Mrs. J. E. Abbott,	50 00	
For King School, care Miss C. R. Willard,	5 00	
For hospital, care Dr. F. D. Shepard,	5 00	
For hospital, care Dr. H. N. Kinnear,	12 00	
For pupil, care Miss Belle Nugent,	10 00	
For pupil, care Miss S. R. Howland,	5 00	
For pupil, care Miss E. S. Perkins,	32 00	
For use of Miss E. B. Fowler,	25 00	
For orphanage, care Mrs. R. A. Hume,	5 00	
For Wood Mem. Room, care Dr. Ruth P. Hume,	50 00	
For school, care Rev. H. C. Hazen,	4 00	309 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For organ, care Miss M. M. Haskell,	20 75	
For kindergarten, care Miss J. L. Graf,	5 00	
For use of Miss M. E. Wainwright,	2 55	
For use of Miss F. K. Heebner,	10 00	
For use of Miss E. M. Atkins,	7 02	45 32

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

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For hospital, care Dr. L. H. Beals,	200 00	
For hospital outbuildings, care Dr. L. H. Beals,	50 00	
For native helper, care Rev. C. R. Hager,	35 00	
For work, care Mrs. G. G. Brown,	25 00	
For bed in Annie Tracy Riggs Hospital,	25 00	
For pupil, care Miss E. M. Blakely,	10 00	345 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS

Miss Emily W. Thompson, Toronto, Ontario, *Treasurer*

For work, care Miss Diadem Bell,	10 00	
For native teacher, care Rev. C. R. Hager,	35 00	
For work, care Rev. Hilton Pedley,	25 00	
For Bible-woman, care Rev. J. P. McNaughton,	29 00	99 00

Income D. Willis James Foundation

For Marash Theological Seminary building, 1,000 00

Income St. Paul's Institute

For St. Paul's Institute, 384 17

5,458 11

Donations received in May, 50,203 94
Legacies received in May, 9,113 47

59,317 41

Total from September 1, 1911, to May 31, 1912. Donations, $578,788.10; Legacies, $90,363.89 = $669,151.99.

Atwater Memorial Fund

HAWAII. — Honolulu, Mary Castle Trust, 100; Wm. A. Bowen, 100; Geo. P. Castle, 100; Harriet Castle Coleman, 10, 310 00